THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

The Restored Daughter.

St. Mark v.

The following piece is selected for the Churchman, if the Editor should think it appropriate. I am ignorant who is the author of it. A. C.

She ceased to breathe; and o'er her brow
The clouded dews of death were spread;
And her sweet voice, so bland and low,
Murmur'd its last; and prayers were said,
And holy vesper hymns were sung,
And wailing through the wide halls rung,
And mourners to the death-room throng'd—
For she who lay so cold and still,
Within the snow-white linen there,
Had been the light of vale and hill—
The star of all Judea's fair.

No newly-gather'd spring-flowers threw
Their rich and balmy freshness round;
No funeral wreath of heavenly hue
That pale young sleeper's temples bound;
For autumn's leprosy had been,
With with'ring breath, through Heshbon's groves,
And lone Elealeh's bowers were seen,
Relinquishing their summer loves;
And the small fingering vines, which crept
Along Engeddi's terraced walls,
Droop'd wearily; and cold dews slept
Mid leaves, like glittering coronals.

Oh! 't is a sadd'ning thing to stand
Beside the beautiful—the dead—
And mark the still, small, lifeless hand,
Out o'er the heaveless bosom spread,—
To gaze upon the half-closed eye,
The lips compress'd, the close-bound hair,—
Where dwelt the spark of mystery,
Which flies at death through upper air;
'T is a subduing thing. We turn,
With our dissolving hearts, and treasure,
Low in the depths of mem'ry's urn,
Our sorrows in their utmost measure.

But, soft! a stranger's foot hath cross'd
The threshold of yon darken'd room:
A stranger bends above that lost,
Frail blossom of untimely doom:
What doth he there? The wailings cease—
The broken-hearted parents rise.
What are his words? They breathe of peace.
Thinks he that death will yield his prize?
"She is not dead, she only sleeps."
They answer'd him with bitter scorn;
Again despairing Jairus weeps,
All comfortless, his only born.

He heeds them not. The stranger guest
His mild blue eye turns mournfully
From their blasphemous taunts, to rest
Upon the unconscious form of clay.
And oh! can aught of earth portray
The holy heaven of that dear glance?
Silent the scoffers turn'd away:
Their hearts grew still, as in a trance;
Their hands wax'd nerveless, for they knew,
By that one look, their eyes had seen
The far-famed dread of priestly Jew—
The persecuted Nazarene.

He took the maiden's hand, and said,
"Talitha cum," and life and light
Gleam'd instant forth: the mourn'd, the dead,
Rose from her icy thrall of night.
Glowing with vernal health, she stood
Enveloped still in winding sheet;
And the astonish'd multitude
Fell prostrate at the Saviour's feet.

THE CHURCHMAN.

From the British Magazine.

THE DARK AGES.

'Vultis eorum aliqua, quæ inter legendum aut animadverterim ipse, aut animadversa ab aliis observaverim proferam in medium? Faciam sane quam libenter.'—STRADA.

(*Concluded from p. 877.*)

Thirdly—If my object were merely to answer Robertson, I should think that I had said enough on this point; but having a further and more important design, let me, without at present entering very fully into the subject, give a few extracts from 'the canons,' and one or two writers of the dark ages, or at least of the period to which Robertson refers. Isidore, Archbishop of Seville, who lived until the year 636, in his work on Ecclesiastical Offices, has a chapter of rules for the clergy, in which he says that they should be 'continually occupied in teaching, in reading, in psalms, and hymns, and spiritual songs;' which seems to imply, at least, that in his time it was no uncommon thing for the clergy to be able to read. At the eighth Council of Toledo, held in A. D. 653, regret was expressed that persons had been admitted into holy orders who were altogether incompetent to the discharge of clerical duties; and it was expressly provided, that no one should be admitted to any degree of ecclesiastical dignity, unless he knew the whole Psalter, the hymns of the Church, and the office for baptism; and that those who had been admitted without such necessary knowledge should forthwith set to work to acquire it, or be made to do so by their superiors. 'For,' says the canon, 'it is absurd that they who are ignorant of the law of God, and not at least moderately learned, should be promoted to any degree of orders, or ecclesiastical office, in which it is their business to teach simple and lay persons, to whom they ought to be mirrors of life and discipline. Let no one, then, who is unlearned, approach to meddle with the holy mysteries of God . . . . none who is blinded by the darkness of ignorance; but let him only come who is adorned with innocence of life and splendor of learning. Otherwise the vengeance of God, and of his Church, will hereafter fall on both the ordainers and the ordained.' Whether the Council of Nantes, to which the following canon belongs, was held in the year 658, or more than two centuries after, has been disputed; but, either way, it falls within Robertson's period, and is in itself worth notice: 'When a bishop purposes to hold an ordination, all those who are candidates for holy orders are to be cited to the city on the Wednesday preceding, together with the archpresbyters, who are to present them. And then the bishop is to appoint priests and other prudent men, skilled in the divine law, and conversant with the ecclesiastical sanctions, who shall diligently inquire as to the life, family, country, age, and education of the candidates; and as to the place where they were educated, whether they have made good progress in learning, (*si sint bene literati,*) and are instructed in the law of the Lord. Above all things, whether they firmly hold the catholic faith, and are able to set it forth in plain language. Those, however, to whom this is intrusted must take care that they do not depart from the faith, either from favor or for interest, so as to present to the bishop any unworthy or unfit person to receive holy orders; for should they do this, he who has unworthily approached the altar shall be removed from it; and they who have attempted to sell the gift of the Holy Ghost, being already condemned in the sight of God, shall be deprived of their ecclesiastical dignity. They shall, therefore, be diligently examined during three following days, and then those who are approved shall be presented to the bishop on the Saturday.'

To come to our own country, it was decreed by the sixth canon of the council held at Cliffe, or Cloveshou, near Rochester, in the year 747, 'that the bishops shall ordain no man, either of clerks or monks, to the holy degree of priesthood without public inquiry as to his previous life, and his present purity of morals, and knowledge of the faith. For how can he preach to others the whole faith, minister the word of knowledge, and appoint to sinners the measure of penance, unless he first, with studious care, according to the measure of his capacity, takes pains to learn, so that, according to the Apostle, he may be able to "exhort according to sound doctrine"?' The seventh canon directs 'that bishops, abbots, and abbesses . . . . shall study and provide, with diligent care, that the custom of continual reading may be practised in their societies, and may become more common, to the benefit of souls, and the praise of the eternal King. For it is a lamentable thing to say that, in these times, very few are to be found who are carried away by a thoroughly hearty love of holy learning, (*qui ex intimo corde sacræ scientiæ rapiantur amore,*) and they are scarcely willing to take much pains to learn any thing; but rather from their youth they are occupied with divers vanities, and lusts of vain glory; and with wandering minds, they seek after the unstable things of this world rather than the unchangeable things of holy Scripture. Let them, therefore, be compelled; and let the children in the schools be brought up to the love of sacred learning, that, by these means, well-educated persons may be found for every kind of service in the Church of God. Nor let their earthly rulers be so tenacious of their services, as that the house of God should fall into contempt, being destitute of all spiritual ornament.' This brings us to the time of Charlemagne, of whose exertions in the cause of literature I hope to say more hereafter; but, in the meantime, I must just notice his Capitulary of Aix-la-Chapelle, addressed to the ecclesiastical authorities in A. D. 789. He says, 'We beseech your piety, that the ministers of God's altar may adorn their ministry by good morals—whether, as canons, by the observance of their order, or, as monks, by the performance of their vow—we entreat that they may maintain a good and laudable life and conversation, as our Lord in the Gospel commands,—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" so that, by their good conversation, many may be drawn to God. And let them collect and keep under their care, (*adgregent sibique socient,*) not only children of servile condition, but those belonging to persons of better rank; and let there be schools of reading boys. In all monasteries and dioceses, let them learn the Psalms, the musical notes, the chants, the calendar, and grammar. But let them have Catholic books well corrected; because, frequently, when they desire to pray for any thing very properly, they ask amiss, by reasons of incorrect books. And do not suffer your boys to spoil the books, by either their reading or writing; and if you want a gospel or a missal to be written, let it be done by men of mature age, with all diligence.' Again, in the *Capitula data Presbyteris,* in the year 804, he says, 'I would admonish you, my brethren and sons, to give attention to these few capitula which follow:—first, that a priest of God should be learned in holy Scripture, and rightly believe, and teach to others, the faith of the Trinity, and be able properly to fulfil his office. Secondly, that he should have the whole Psalter by heart. Thirdly, that he should know by heart the creed and the office for baptism. Fourthly, that he should be learned in the canons, and well know his penitential. Fifthly, that he should know the chants and the calendar.' More might be quoted from this source, but perhaps it is not necessary for my present purpose,—which is, to show that it was pretty commonly taken for granted that a clerk could read. But, in case any reader should have thought that I lay undue stress on the word *bene,* and should suppose (as it is charitable to hope that Robertson did when he left it out) that it was a mere expletive, I will here give an extract from a writer of this period, from which it will appear that the inquiry as to reading *well* was one actually and particularly made. Rabanus Maurus, who was afterward Archbishop of Mentz, and who wrote his book '*De Institutione Clericorum,*' in the year 819, says, 'The canons and the decrees of Pope Zosimus have decided that a clerk proceeding to holy orders shall continue five years among the readers, or exorcists; and after that shall be an acolyte, or subdeacon, four years. That he shall not be admitted to deacons' orders before he is twenty-five years of age; and that if, during five years, he ministers irreproachably, he may be promoted to priests' orders; but on no account before he is thirty years of age, even though he should be peculiarly qualified, for our Lord himself did not begin to preach until he had attained that age.' Now, as Rabanus had just before remarked, '*Lectores*' are so called '*a legendo;*' and if a man was to fill that office for five years before he became even a subdeacon, we may reasonably suppose that, when he came to be examined for, what the Romish Church calls greater orders, it might be taken for granted that he had learned to read; but as to reading *well,* (I hope no offence to modern times,) it certainly was then quite another question, and one to which some attention was paid. 'He,' says Rabanus, 'who would rightly and properly perform the duty of a reader, must be imbued with learning, and conversant with books, and instructed in the meaning of words, and the knowledge of words themselves; so that he may understand the divisions of sentences, where a clause ends, where the sense is carried on, and where the sentence closes. Being thus prepared, he will obtain such a power of reading as that, by various modes of delivery—now simply narrating, now lamenting, now angry, now rebuking, exhorting, pitying, inquiring, and the like, according to circumstances—he will affect the understanding and feelings of all his hearers. For there are many things in the Scriptures, which, if they are not properly pronounced, give a wrong sense; as that of the Apostle—"Who shall lay any thing to the charge of God's elect? God who justifieth." Now if, instead of pronouncing this properly, it were to be delivered confirmatively, it would create great error. It is, therefore, to be so pronounced as that the first clause may be a *percontation,* and the second an *interrogation.* Between a percontation and interrogation, the ancients made this distinction—that the former admitted a variety of answers, while the latter must be replied to by "yes" or "no." It must, therefore, be so read that, after the percontation—"Who shall lay any thing to the charge of God's elect?"—that which follows be pronounced in an interrogatory manner—"God that justifieth?"—that there may be a tacit answer, "No." And again we have the percontation—"Who is he that condemneth?" And again we interrogate—"Christ that died? or rather that is risen again? who is at the right hand of God? who also maketh intercession for us?" At each of which there is a tacit answer in the negative. But in that passage where he says—"What shall we then say? that the Gentiles, which followed not after righteousness, have attained to righteousness," unless after the percontation—"What shall we say then?"—the answer were added—"that the Gentiles which followed not after righteousness have attained to righteousness," the connexion with what follows would be destroyed. And there are many other parts which, in like manner, require to be distinguished by the manner of pronouncing them. Besides this, a reader ought to understand the force of the accents, that he may know what syllables he is to lengthen; for there are many words which can only be prevented from conveying a wrong meaning by being pronounced with the proper accent. But these things he must learn from the grammarians. Moreover, the voice of a reader should be pure and clear, and adapted to every style of speaking, full of manly strength, and free from all that is rude or countrified. Not low, nor yet too high; not broken, not weak, and by no means feminine; not with inflated or gasping articulation, or words mouthed about in his jaws, or echoing through his empty mouth; not harsh from his grinding his teeth; not projected from a wide-open mouth,—but distinctly, equally, mildly pronounced; so that each letter shall have its proper sound, and each word its proper quantity, and that the matter be not spoiled by any affectation.'

It is true that Rabanus Maurus has taken the substance of this from Isidore of Seville, who wrote more than two hundred years before, though he has improved it; but if it was good, why should it not be repeated? So thought Ivo, Bishop of Chartres, who gave it again in his discourses, '*De Rebus Ecclesiasticis,*' nearly three hundred years after Rabanus wrote; and I cannot help suspecting that if Robertson had gone to the Archbishop of Seville in the seventh century, the Archbishop of Mayence in the ninth, or the Bishop of Chartres in the eleventh, for holy orders, he would have found the examination rather more than he expected. If I have failed to convince the reader of this, by the extracts already given, I shall hope to do so hereafter; but I think that what has been said must be sufficient to show that it was not a very uncommon thing, even in the dark ages, for the clergy to be able to read and write.

From the Christian Witness.

WHITSUNDAY—June 7.

Seventeen hundred years have rolled away since a day, now called Whitsunday, was set apart in the Christian Church to commemorate the gift of the Holy Ghost to the fallen sons and daughters of Adam. Throughout this long lapse of ages an unwavering belief in the divine character—the comforting influences and saving grace of this heavenly Comforter, has prevailed in the Church; and, with other doctrines of the Gospel, may be distinctly traced "through the long vista of departed years," until it is lost in the distant glory of primitive Christianity. To modern skeptics, who place excellence in religion, where they do in statuary, in chipping and whittling away the form of godliness, the argument of antiquity is entirely lost; and each new doctrine, dug up from the Stygian depths of man's inventions, is hailed as the ore of truth, and, after the requisite process of smelting and refining, is incorporated into the brazen shield of a heretical faith. But to the soul alive to divine truth, how delightful is the consideration that holy men, of all ages, have united on this day in prayer for the salutary and life-giving influences of the Spirit of God! How animating to his devotions to perceive the same "form of sound words," in which he publicly expresses his own prayers, stand forth from the page of history in glowing characters of light as the language of Christians in all time since the apostolic age! To say nothing of the argument thence deducible, for the truth of the doctrine therein contained, it is a matter of congratulation, that the substance of the same prayers we use upon this day are contained in the earliest formularies of the Christian Church. The Collect for Whitsunday may be found in a collection of prayers, then in use in the Church, made by Gelasius, a Bishop of the Church, in A. D. 492, and of course had an existence prior to his time.

PRAYER-BOOK, A. D. 1835.	PRAYER-BOOK, A. D. 492.
O God! who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Jesus Christ our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*	O God! who as on this day didst teach the hearts of thy faithful people by the showing to them the light of thy Holy Spirit; grant us by the same Spirit to have a desire for all righteous things, and evermore to delight in his holy consolation, through Jesus Christ, our Lord, who liveth and reigneth with thee in the unity of the same Spirit, for ever. *Amen.*

This day is called Whitsunday or Whitesunday, probably from the white garments with which newly baptized converts were then clothed—and the design of its celebration is prayer for the consoling and purifying influences of the Spirit of God upon us and upon the Church. Was there ever a time when we, the Church, and the world, more needed these holy influences? The Church to which we belong has set apart three days in every year for solemn prayer for the gift of the Holy Ghost; and, were her institutions valued as they should be by her children, these three days' meetings would be seasons abundantly blessed of the Lord in the outpouring of his Spirit. Whitsunday, Whitmonday and Whit-tuesday, the reader will find on recurring to his prayer-book, are days appointed for special public services to be had in the respective churches of our communion, and we shall find it for our own spiritual good if we will keep these "solemn feasts." In all the forms and observances of our Church, there is a spiritual character too often overlooked and undervalued: *there* is the *kernel* as well as the shell; and the Churchman who looks no farther than the outside shell is nothing but the sign of a Christian, with no more true life in him than the sign of a man's head painted on a board:—"however bright and glowing the colors may be, it is still but a painted board." Z. M.

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. VIII.

INDULGENCES.

In the Rhemish Testament, the doctrine of *Supererogation* is laid down as the source of Indulgences. Thus, in the note on Col. i. 24, are these sentiments—'One may bear the burden and discharge the debt of another, both by the law of God and nature, and it was a ridiculous heresy of Wiclif to deny the same.' 'Which intercourse of spiritual offices, and the recompense of the wants of one part by the store of the other, is the ground of the old libel of Indulgences, whereof is treated before out of Cyprian.'

But this doctrine is more fully stated in the 'Pious Guide,' (published in Baltimore, 1834.) Indulgences are there spoken of as the means by which 'the Holy Catholic Church, our mother, imparts to her children the superabundant satisfaction of Christ *and his saints.* For it is placed beyond all doubt that the satisfaction of Christ was superabundant; one drop of whose blood could have satisfied for the sins of the whole world. It is not less certain, that *the satisfactions of many saints were more than sufficient for their own sins,* especially those of the blessed Virgin, Mother of God, who, *although she never incurred the guilt of any sin,* underwent the most exquisite afflictions and sufferings. Now, the all-good and just God could not allow those treasures of satisfaction to remain useless, which *could be applied with great advantage to the other members of his Church.* He, therefore, has given his Church the power of distributing to the faithful these spiritual gifts, according to their respective wants and merits; and this distribution is effected by Indulgences.' (p. 228.)

We will now proceed with some extracts from acknowledged standard works in the Romish Church, to show that *at the present time,* this doctrine of Indulgences is still upheld. We will begin with

THE GENERAL CATECHISM.

This was written by 'the Most Rev. Dr. James Butler,' and is 'recommended by the four Roman Catholic Archbishops of Ireland.' (Published by John Doyle, 12 Liberty-street, New-York, 1835.)

'*Question.* Will the penance, enjoined in confession, always satisfy for our sins?

Answer. No; but whatever else is wanting *may be supplied by indulgences,* and our own penitential endeavors.

Q. What does the Church teach concerning Indulgences?

A. That Christ gave power to the Church to grant Indulgences; and that they are most useful to Christian people. *Conc. Trid.* xi. 25.

Q. What is the use of an Indulgence?

A. It releases from canonical penances, enjoined by the Church on penitents, for certain sins.

Q. Has an Indulgence any other effect?

A. It also remits the temporary punishments with which God often visits our sins, and which must be suffered in this life or the next, unless *cancelled by indulgences,* by acts of penance, or other good works.' (p. 46.)

'*Q.* Why does the Church grant Indulgences?

A. To assist our weakness, and to supply our insufficiency in satisfying the Divine justice for our transgressions.

Q. When the Church grants Indulgences, what does it offer to God to supply our weakness and insufficiency, and in satisfaction for our sins?

A. The merits of Christ, which are infinite and superabundant, together with *the virtues and good works of his Virgin Mother, and of all the saints.*' (p. 47.)

The next work to which we refer is,

THE LAYMAN'S RITUAL.

It has a notice of recommendation, dated May 1st, 1834, signed by 'John, Bishop of New-York,' in which he says—'Scarcely have I seen in a work of such compass, doctrine more calculated for the edification and instruction, or conducive to the salvation of souls.' It is published by J. Doyle, New-York, 1834.

We find in this work the following sentiment: 'To a great wound (says St. Ambrose) must be applied a great plaster, and a great satisfaction; which must be made to the utmost, (either in this or the next life,) *unless it be released or abated by the benefit of Indulgences.*' (p. 27.)

'And though faith assures us, "that the power of granting Indulgences was given and left to the pastors of the Church by Jesus Christ; and that the use of them is wholesome and beneficial to Christians;" (*Conc. Trid. Sess.* 25, *c.* 21,) yet, notwithstanding this general warrant, any particular Indulgence may be invalid and unprofitable, either for want of authority in the giver, or through deficiency in the cause, or by reason of indisposition of the receiver. And, therefore, "all well advised Christians," (says Bellarmin,) "should so accept of Papal (and Episcopal) Indulgences as, besides them, to be careful to perform works worthy of penance, and *to make satisfaction for their sins,*" by voluntary mortifications, and patient sufferings, as aforesaid.' (p. 28.)

We pass on, in the next place, to quote from

THE BULLS OF THE POPE.

The bull of Leo XII., proclaiming a jubilee for the year 1825, is dated Rome, May 24, 1824, and has this language:*

'During this year of jubilee, we mercifully, in the Lord, grant and impart *the most plenary and complete indulgence, remission, and pardon of* ALL *their sins,* to all the faithful in Christ of both sexes, who are truly penitent and have confessed, and who have refreshed themselves with the holy communion; provided, if Romans or inhabitants of the city, they shall have devoutly visited these churches of the city, that of the blessed Peter and Paul, of St. John Lateran, and of St. Mary Maggiore (or the Greater) at least once a day for thirty days, whether successive or interrupted, natural or even ecclesiastical; but if foreigners, or in any other respect strangers, they must have devoutly visited these churches at least fifteen days; provided, also, that they shall have poured forth pious prayers to God for the exaltation of the Holy Church, THE EXTIRPATION OF HERESIES, the concord of Catholic princes, and the salvation and tranquillity of Christendom.'

In the publication of this bull, we have another example of the double appearance which Popery can assume to advance its interests. As the last sentence, with regard to 'the extirpation of heresies,' might shock Protestants, a different translation is given to it when the bull was published in England. In the 'Directions and Instructions, addressed to all the faithful in the London District, published by the Right Rev. the Vicars Apostolic,' in the fourth condition required for gaining the jubilee, (p. 22,) is the visitation of certain churches, and offering up prayers 'for the exaltation of the holy Catholic Church throughout the world; *for bringing back all straying souls to the ways of unity and truth;* for the peace and concord of Christian princes; and for the general welfare of all Christian people, both for time and eternity.' † (Rev. T. Hartwell Horne's Tract on Romanism, p. 27.)

In this same bull the Pope, speaking of *the source* of these Indulgences, says—'We have, therefore, resolved fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and *of his Virgin Mother, and of all the saints,* which the Author of human salvation has intrusted to our dispensation.'

Age produced no alteration in the sentiments of Pope Leo XII., for a few years later we find him issuing a similar bull of Indulgence. The Emperor of Austria having formed an association called the St. Leopold Society, the object of which is to raise money in Austria to assist the Papal Church in the United States, the Pope published a letter of approbation, dated January 30th, 1829. From this letter we make the following extract:—

'We, therefore, desiring to favor, as far as God permits, such a society, do, with a ready and willing mind, grant the requests which have been made, for *the endowment of the same with some holy Indulgences.* Therefore, trusting in the mercy of Almighty God, and the authority of Peter and Paul, his apostles, *we grant* to all the truly penitent co-operators in this society,' (that is, to all who shall 'every week contribute a crucifix' to the funds, see rule 3d of the Society,) who shall confess their sins, and partake of the feast of the Lord's Body on the day on which they shall be received into the society, *full indulgence and remission of all their sins.* Also, *we grant full indulgence to them,* after they shall have been cleansed from the pollutions of life by holy confession, and received the Eucharist, on the eight day of December, also on the day of the feast of St. Leopold, and once every month, provided that every day during the previous month they shall have said the Lord's Prayer, *the salutation of the angel, and the words 'St. Leopold pray for us,'* and in some public church have said pious prayers to God, for the harmony of Christian princes, THE EXTIRPATION OF HERESIES, and the glory of Holy Mother Church.'

We proceed to make extracts from another acknowledged standard work, now in common use among the Romanists in this country. It is

THE PIOUS GUIDE.

This was published at Baltimore by 'Fielding Lucas, jun., No. 138 Market-street.' The title in full is—'The Pious Guide to Prayer and Devotion. Containing various Practices of Piety, calculated to answer the demands of the devout members of the Roman Catholic Church.'

On page 255 is 'a prayer to the five wounds' of Christ, with this note added—'*A peculiar indulgence* has been attached by his Holiness Pope Pius VII. to the recital of this prayer.'

From page 228 to page 237 is occupied with 'instructions of indulgences,' explaining the terms on which they may be obtained. From this list we will make some extracts.

Of Plenary Indulgences.

'There are many plenary indulgences which the faithful may gain in the course of the year, or even in that of one month, which we shall now enumerate. But it is necessary to notice beforehand, that on the day for obtaining a plenary indulgence, three things ought generally to be attended to: 1st, *Confession.* 2dly, *Communion.* 3dly, *the Prayer,* which the sovereign Pontiff always enjoins on the day of indulgence. This prayer is to be offered for the exaltation of the holy Catholic Church; for the conversion of infidels and heretics, and for peace and union between Christian princes. This condition is sufficiently complied with, by reciting five Our Fathers, and five Hail Marys, for the intentions above mentioned.

It is to be observed that only one plenary indulgence can be obtained on the same day for the person himself; so that if many should occur, besides the one for himself, *the others are applicable to the souls in purgatory,* repeating for each the prayer above mentioned.' (p. 231.)

1. *Indulgences of the Confraternity of the Scapular.*

'This association belongs to the order of the blessed Virgin Mary of Mount Carmel. Whoever is received into it, has his name inscribed in the books of the Society, *wears the scapular constantly,* devoutly recites the prayers, and performs the other good works prescribed by the rules of the confraternity, *may gain a plenary indulgence,*—1. On the day of his reception:' (here follows a list of days, the last of which is,) '6. At the article of death, provided the sick person *having the scapular on,* (!!) with sincere contrition, if confession be impossible, *devoutly pronounces the most holy names of* Jesus *and Mary.*'

2. *Indulgences of the Confraternity of the Rosary.*

'This confraternity belongs to the order of St. Dominick. If those who are admitted into it say, at least once a week, the whole rosary, meditating at the same time on the mysteries of the life, passion, and resurrection of our Lord Jesus Christ, they may gain a plenary indulgence.' (Here follows a list of days.) Besides, they gain partial indulgences every time *they devoutly recite the rosary*.'

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* As the institution of the jubilee has been a famous money-making project of the popes, it may be proper to give some account of it. During the crusades, complete pardon of all sin was offered to those who engaged in this *holy* war. The address of Urban II. was—'Redeem, by a service so agreeable to God, your pillages, conflagrations, homicides, and other mortal crimes, so as to obtain his ready pardon.' (Fleury's Hist. Eccl. Liv. 64, sec. 32.) 'After the crusades were at an end,' (says Waddington, p. 374,) 'the popes discovered a new, an easier, and perhaps a more profitable object. By the institution of the jubilee, (in the year 1300) the place of pilgrimage was skilfully changed from Jerusalem to Rome; and the tombs of the apostles supplied, in the popular infatuation, the cross and the sepulchre of the Saviour.' Boniface VIII. offered full remittance of sins to those who should make a pilgrimage to Rome, in the year 1300, and it is estimated that 2,000,000 of persons availed themselves of the privilege.

The money and voluntary offerings of these pilgrims swelled the papal treasury. So plentiful was the harvest, and so happy the result of the experiment, that later popes determined a century to be too long an interval. Clement VI., therefore, decided in 1350, that it should be held every *fifty* years. 'Having considered,' says he, 'that in the Mosaic law, which Christ came spiritually to accomplish, the fiftieth year was the jubilee and remission of debts; and having, also, regard to the short duration of human life, we accord the same indulgence to all henceforward who shall visit the said churches, and that of St. John Lateran, on *the fiftieth year.*' (Waddington, p. 389.) Nicholas V. being impatient to enjoy the plunder, and fearing that the year of jubilee might not come in his day, reduced the time to once in *twenty-five* years. (Mosheim's Ecc. Hist. v. ii. p. 397.) This was the kind of jubilee that Leo XII. was proclaiming A. D. 1824.

† See the whole of this bull given in J. Blanco White's 'Evidence against Catholicism,' p. 237-246. Another remarkable feature in it is, that it unequivocally avows *the damnation of heretics.* The Pope, speaking of the Romish Church, says—'this Church, the mother and mistress of all others, *out of which there is no salvation.*' (p. 243.)

3. 'Indulgences of the crowns, or beads of the blessed Virgin Mary, commonly called St. Bridget's, when blessed by a priest specially authorized for this purpose. Whoever has these beads, and prays devoutly in the five decades, *at least once a week*, may gain a plenary indulgence,' &c.: 'besides many partial indulgences as often as he recites the beads, or does the other pious works, mentioned in the next article. They who recite them daily may obtain the plenary indulgence once a month, on whatever day they may choose.'

4. 'Indulgences annexed to crosses and holy medals, duly blessed by a specially empowered priest, are granted to *whoever piously wears these crosses or medals, or devoutly prays before them*.'

5. *Indulgences of the Confraternity of the Blessed Sacrament.*

'Whoever is duly admitted into it, by spending *one hour*, at least, *in a year*, *in devout prayer* before the blessed sacrament, on the day which he may choose. On that day, of the first Thursday of every month, and at the article of death, *he may gain a plenary indulgence*.'

6. *Indulgences of the Confraternity of the Sacred Heart of* Jesus, &c.

(Similar to the last.)

(*To be continued.*)

For the Churchman.

THE CLAIMS OF FOREIGN MISSIONS.

"The field is the world."

The obligations resting upon the Church to aid, as far as she is able, in extending the Gospel to all the world, is obvious. It springs directly from the authority of Christ, and is founded on his commands. Of all these, there is none more express in its dictate—none more rich and comprehensive in meaning—none more full of the *spirit* of its Divine Author than the last, "*Go ye into all the world, and preach the Gospel to every creature.*" This imposes upon us a duty which we can only neglect at our peril: and as such it receives further enforcement from the whole tenor of Scripture, and from the glowing comment of apostolic obedience. Mankind are every where presented to us as one vast family, all the members of which we are commanded to consider and treat as brethren in the strongest of ties—parts of one great body of human and accountable beings, for which even the Eternal Son of God refused not to shed his blood. Every distinction which the power, the pride, or the caprice of man has erected between portions of the human family is levelled at once. The "middle wall of partition" is indeed broken down, and we behold the glories of the holy place bursting out in their full splendor to illuminate the whole extent of the outer court of the Gentiles. *The world* is made the great spiritual Israel—the city of our God—the holy mountain of the Lord, every place of which is to be eloquent with his praises, and shining with the beauty of his altars. "For there is neither Jew nor Greek, there is neither bond nor free, but we are all one in Christ Jesus." *The world*, undivided in the providence of God, in the love of Christ, and in the obligations of the Gospel, is the one field which it defines as the field of duty to every follower of the Saviour. Such is the design of his mission as recognised in the triumphant announcement of the angel to the shepherds: "Behold, I bring you tidings of great joy, which shall be to you and to all people: glory to God in the highest, and on earth peace, good-will toward men." Such is the import of the language that burns upon the lips of holy Simeon in the temple: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; a light to lighten the Gentiles, and the glory of thy people Israel." And our Lord himself, in all his acts and teachings, holds it forth as the distinguishing principle of his Gospel. In every scene through which he passes,—in the wilderness, on the mount, at the well of Samaria, in the garden of Gethsemane, or on the awful brow of Calvary,—it is embodied, as it were, in himself, and stands out the great design of all. And at the solemn hour when he parted from the world—even when the heavens were opening to receive him—he commanded his disciples to "go forth into all the world and preach the Gospel to every creature." To this command he annexed the reason of its injunction and a promise of Divine aid in its fulfilment: "All power is given unto me in heaven and earth; go ye, therefore, and teach all nations, and lo, I am with you always, even until the end of the world."

Such is the view in which the Apostles recognised their obligations to the world. It lies at the bottom of all their conduct, and without it we are unable to account for it. Hear the fervent language of Paul,—"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise; *as far as in me is*, I am ready to preach the Gospel even to those that are at Rome." Viewing, with the steady eye of faith, the promises and commands of his Master; discerning, amid the prophetic light that lingered around the fading types and crumbling altars of the Jewish dispensation, the token of more glorious revelations of God's will to men; beholding those tokens fulfilled in the coming of Christ, and the preaching of the Cross—he soon understood and felt that the least narrowing of the Gospel system from its original and sublime design of blessing the world, was a violation of the will, and in direct hostility to the designs of God. Hence in all his teaching, the great power of argument, and intense fervor of feeling, he concentrates upon this point. We find that whatever be the theme of his discourse, whatever link of the grand chain of Gospel truth he touches upon, this is the electric principle, running along, thrilling, vivifying the whole. Whether he stands in the synagogue of Antioch, in the streets and prisons of Jerusalem, amid the marble pomp of Athens, or before the throne of "kings and rulers," the burden of his preaching is "Christ crucified"—"to the Jews a stumbling block, and to the Greeks foolishness; but to all who believe, Christ the power of God and the wisdom of God." And whether in his own masterly argument he addresses the Roman, or seeks to win the Corinthian and Ephesian to "the truth as it is in Jesus," or upbraids the wavering Galatian, or convinces even the proud and doubting Hebrew of the glory of his Lord and of the Gospel which he promulgated, in all we find him holding forward, fully and distinctly, the same affecting truth. "Barbarian, Scythian, bond or free," as all were under sin, and liable to the wrath of God, so had they all a right to his prayers, his sacrifices and his toils.

In all things St. Paul is a fit representative of the zeal and practice of the ancient Church. As was he, so were all the Apostles, and those set apart by them to the blessed ministry; holding the same great end in view—acting upon the same wide and catholic principles of benevolence. As an eminent divine has observed, "They divided the world among them: while some remained in India, and in the East, others directed their course to the North, the West and the South; discouraged by no difficulties, and appalled by no dangers, they penetrated into countries not described by the geographers, and whose story has not been told by the historian, and even the record of their own labors is only in heaven." Suffice it to say, they proved faithful unto death, and have gone to receive a crown of life. Most of them, it is believed, received also the crown of martyrdom, but *when*, or *how*, or *where*, we cannot with any certainty say.

"Jesus Christ is the same yesterday, to-day and for ever." The everlasting Gospel which Paul preached we now possess. Its truths have lost none of their sublimity and power and efficiency: its objects to us are no less broad and important. Did Paul feel upon himself a solemn obligation to preach the Gospel to all who are capable of its blessings? The very same obligation rests upon us. Was spiritual destitution to the early Church the only ground of concern for the souls of men, whether near or far off—whether at Jerusalem, or Athens or Rome, or the farthest bounds of the habitable globe? The degree of spiritual destitution should also be the ground of our concern, the arbiter of our duty. In proportion to our means and our privileges we are bound to bestow effort. The command is binding upon us with the same force as it was upon the first disciples of our Saviour.

But to us this is not the sole ground of duty. In view of the command thus given to all the faithful people of Christ, every disciple is bound to ask himself, "What can *I* do in this great work?" We answer, precisely that which we owe to our fellow-men, as members of the one great family, for every part of which we are commanded to provide—no part of which we should dare to neglect. Distinct, therefore, from he command, it arises from the high obligation embodied in the golden rule,—"Whatsoever ye would that men should do unto you, *that* do ye also to them." We cannot reflect upon our glorious privileges as Christians without tears of holy gratitude that God should have seen fit to bless us, unworthy as we are, in so peculiar a manner, when so many millions are left in the darkness of idolatry and unbelief. Why in this "earthly wilderness" the place of our tent should be illuminated, and the palms of rest and the wells of salvation spring up on our path, while so many are wandering aside, and perishing for the want of light and nourishment, is a question we cannot ask ourselves too often, or think upon too deeply. In view of our mercies we can only wonder and weep and praise, trusting that our feeble note shall soon be changed into a worthier song of thanksgiving among the redeemed, in the presence of God and the Lamb. But the very splendor and distinction of our blessings should only lead us more certainly and directly to regard the dreary condition of those who are without the Gospel. Reverse the picture for a moment. Suppose ourselves to be placed in the situation of the Heathen—destitute, idolatrous, sunk in the very depths of all impiety and misery. Suppose them to possess the same means of blessing us which we now have of blessing them. The obligation would also be transferred. Now surely we cannot but acknowledge that in such a case we would consider them as awfully neglecting the command of Christ, and our interests as their brethren, were they to refuse to do all in their power to save us. The rich treasure intrusted to their hands, in which, by the testament of our common Lord, we have an interest and a right, would then be unjustly withheld from us. Their refusal to extend it to us would be the deepest guilt of which we could suppose them capable. Whatever they might say as to their inability to give it; whatever excuses they might advance in vindication of their conduct, would not prevent us, in conscience, from charging them with a daring and awful violation of Christ's command. By putting the question in this light, we can in a degree conceive what our facilities of obedience really are, and what tremendous obligations are resting upon us. The same amount of effort and sacrifice, then, which we would *require* from them, were our relative situations changed, we are now bound to *bestow* upon them. We are bound to "love" these "our neighbors" precisely "as we love ourselves," and not permit the ties of country, or worldly preference, to interfere with the exercise of that love. The Gospel requires no more than this,—less than this, as we value our eternal interests, we are forbidden to render; and the compass of this obligation includes all our duty toward them. We must provide, in a good degree, for every part. Not confining ourselves to one race, or one people, we become debtors to all in the eternal obligations of the Gospel, and as such our love, instead of being drawn and concentrated upon one country, should be only bounded by the moral limits of the world.

(*To be continued.*)

For the Churchman.

SUNDAY SCHOLARS—MISSIONARIES.

It is a pleasing fact, and one which speaks loudly in praise of the present system of Sunday school instruction, that since its adoption, almost all those who have gone to preach the Gospel to the Heathen have been Sunday scholars. In many instances their first religious impressions were received at the Sunday school; there was the seed sown which afterward ripened into so glorious a harvest.

The noble principles of the Gospel, and the practical illustration of its effects in the life of the Redeemer and his first followers, presented to the young mind in the Sunday school, have often inspired the wish and the resolution to follow *their* example and to obey *his* commands. Such is the natural result of faithful Sunday school teaching on the minds of children. They will comprehend the leading principles of the Gospel with as much readiness, and follow them out with much more prompt consistency, than older persons. This is the reason why so many of the missionaries now in the field have been Sunday scholars; and it is the reason why those who are now Sunday scholars will hereafter become missionaries. This fact of the susceptibility of the young mind to deep impressions from noble and disinterested sentiments such as the Gospel exhibits, should encourage every Christian, and especially every Sunday school teacher, in his labors, and may afford a useful hint for the direction of his efforts.

It is estimated that the whole number of children in the world is about 130,000,000. Of these about 1,300,000, or one in a hundred, are Sunday scholars. Let us suppose that every Sunday scholar should resolve to become a missionary of the cross, and to carry the Gospel to 100 of those children who have it not. Let them, when qualified, carry this resolution into effect, and how quickly would the news of salvation spread through the earth. Or if that would be impracticable, suppose one-half were to become missionaries, and each one should give the Gospel to 200 of his fellow-men. Or if this would be too much to expect, let us suppose that one-fourth part of the present number of children in Sunday schools should adopt and carry into effect the resolution, that each one would proclaim the Gospel to 400 Pagans, and what would be the result? The world would be evangelized so soon as the present race of Christians and their cotemporary Pagans should have passed off the stage. Let the number of Sunday scholars in proportion to the whole number of children in the world remain the same as it now is—let one-fourth of them become missionaries, and each one agree to make known the Gospel to 400 of his fellow-men—let this principle be acted upon until the present race of men are dead, and the world will then be evangelized. Is this an impracticable thing? Is it impossible that one-fourth of those who are now Sunday scholars should become missionaries, and that each one should proclaim the Gospel to 400 of the perishing Heathen? Surely it is not impossible; and if it be not, the speedy conversion of the world is possible. This glorious result may be accomplished in a short time if no other means are employed to incite men to enter on the work than Sunday schools. And if this be so, how is the office of the Sunday school teacher magnified! He moves a power which will move the world. He is exerting an influence on which the destiny of millions depends. If this be true, how is his responsibility increased! The moral power now put into his hands, if exerted aright, might, by the blessing of God, reform mankind; but if it be neglected, or unskilfully applied, consequences the most disastrous and inconceivable must result. Let the teacher remember that for every four whom it is his privilege to instruct, there is as it were committed to him the salvation of 400 Heathen. Let him labor for their conversion, and strive through them to reach the destitute of other lands. Considered in this light how great is the amount of good, and how vastly is the influence which a single teacher may exercise multiplied! If there is a thought which can cheer and elevate the Christian, it is that there is so much reason to believe that the means are now ready, the minds are now training, which, by the blessing of God, will effect the renovation of our fallen nature. How inspiring is the consideration that the moral world, now so dark and deformed, shall be enlightened, and that noblest part of creation be changed and made beautiful! What a theme is this for our contemplation—what an object for our exertions—what a motive for our prayers!

A Teacher.

For the Churchman.

"SIGNS OF THE TIMES."

Never, since the organization of its polity in this western world, has the Episcopal Church occupied so favorable a position as at the present moment. She seems to be shaking off the apathy of ages. She is rousing herself to action, with the energy of youth combined with the strength of manhood. The true spirit of Christian philanthropy and self-devotion is springing up in the bosom of her members. It is acting without any of that evanescent fervor which glows in the heated imagination of those who perceive, in present appearances, the rising glories of a millenial age approaching with the fleetness of the winds. In her polity there is union. Jarring interests no longer infuse into her councils the spirit of discord, that infernal emissary, which has been employed since the commencement of time to obstruct enterprises of a noble character, or benevolent design. Although somewhat exposed to this demoniacal agent from her popular constitution, yet, thanks be to God, party feelings are no longer dominant. The spirit of evangelical religion holds an onward course, and bids fair to blend all remaining division of sentiment in one harmonious whole. 'Only in the Cross' is reared high on her banners, and by its magic influence is communicated to all ranks the spirit of devoted zeal for 'Christ and the Church.' This silent yet vigorous spirit will do more in arraying the forces of the Lord for the struggle now awaiting them, than all the religious and chivalric enthusiasm of united Christendom inspired in former ages by the waving pennons of the 'red cross,' and the clarion cry 'God wills it,' of the crusading hosts, which, coursing the wide plains of the eastern world, reverberated alike from the ocean-bound shores of Britain and the everlasting hills of Palestine. Under its soul-devoting influence the Church is now gathering up her strength for the achievement of a mighty victory over the decrepid yet still formidable powers of superstition and infidelity. Other denominations, unarrayed in her invulnerable panoply, have rushed unprepared to the fatal contest, and have been defeated. The effects are felt in disunion among themselves. The Church, in the meanwhile, has not sounded the tocsin of alarm,—nor has she been idle. She is animated with the busy stir of preparation. She is arraying her united members in the armor of 'evangelical truth'—and disposing them in 'apostolic order.' Thus formed in one united phalanx, combining the elements of popular strength, and 'putting on zeal as a cloak,' she is grasping 'weapons of warfare that are not carnal.' Led on by the patriarchal White, 'clarum et venerabile nomen,' and others acting under apostolic commission, she has begun to engage with vigor in the great cause, for which the Son of God became incarnate. Already has she sent forth an advanced guard to open an attack on the superstition and ignorance of Greece, and to proclaim in Mar's Hill, once more, after the lapse of centuries, 'Jesus and the resurrection.' Another is preparing to penetrate into the very midst of Chinese ignorance, intolerance and self-sufficiency, with all the courage of the warrior's 'forlorn hope,' yet cheered by an expectation which is not 'forlorn.' Nor is she expending her efforts altogether in foreign enterprises. The 'spirit of missions,' active in every diocese, is displayed in redoubled efforts, and churches are rising up as by enchantment. Her pioneers also, led on by the apostolic Smith and the no less devoted Otey, are traversing the broad valleys of the fertilizing Mississippi. From the farthest borders of the south and west the name of Hawks is echoed as a leader to a chosen band, at once the signal for action and the watchword of victory. At the north-west the stir of preparation is also felt, and among the scattered pioneers of Illinois the Gospel trumpet is sounding.

For the purpose of strengthening her outposts, thus established in the 'far west' and the distant east, and at the same time to give renewed vigor to her internal organization, there appears to be abroad a disposition to put in motion two engines of vast power, to act by increasing 'Theological Education' and the distribution of 'Bibles, Prayer-books and Tracts.' Whether the General Convention to meet in August next will think proper to encourage this disposition remains to be tested by their decisions. Should that venerable body thus act, new channels of enterprise will be opened, through which untried powers will be brought into action for the propagation of the Gospel.

But without indulging in fond expectation, the two General Societies already formed for missionary and Sunday school purposes are rapidly 'lengthening the cords, and strengthening the stakes' of the Church, and promise to advance with renewed effort. And last, though not least, 'the Systematic Charity' originally established by the apostolic Paul, revived by the zealous Doane, and patronized by the vigilant Ives, forms a new era in our ecclesiastical operations. Supported by, and reciprocally strengthening the advancing spirit of vital godliness and primitive devotion, it will perform much in behalf of 'Christ and the Church.'

J. A.

May 20.

THE CHURCHMAN.

SATURDAY, JUNE 20, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

MISSIONS AND THE MISSIONARY.

We thank the editor of the Missionary for the frankness with which he has expressed his dissent from the opinion which we advanced on the subject of missions. It is always best, for the cause of truth, that differences of opinion should be freely avowed; but, in the present case, we are particularly gratified by the Missionary's dissent, because it respects an important principle which is much misunderstood, and on which we have been and still are desirous to fix the attention of the Christian public. The Missionary says:

> "Adopting as our own the sentiments expressed by the Churchman, with one exception, we must enter against that our decided protest. 'For our own part,' he says, 'we could have wished to see the same energies directed to a more feasible undertaking.' *We* have no such feeling. In the great work of the conversion of the world what have we to do with *more* or *less?* The command is, 'Make disciples of all nations,' 'preach the Gospel to every creature.' It is for us to obey. It is for God to accomplish his own work. 'Whatsoever ye shall ask in prayer believing ye shall receive.' 'With God all things are possible.'"

It has been well and *truly* said that there is but one step between the *sublime* and the *ridiculous*. The noblest of our virtues, when pushed to extremes, are found to border upon vices, and the most magnificent of human conceptions have their limits, beyond which they appear filmy and dwarfish. In the Christian system it is emphatically true that any one of its principles detached from others and carried out into action by itself, and without those counteractive principles which secure for it, in its right place, a salutary and harmonious operation, will eventually spend its force in nothingness, and leave the mind a prey to fanaticism or infidelity. The whole must move forward in combined order, or the several elements will, one by one, become extinct. "In the great work of the conversion of the world," says the Editor of the Missionary, "what have we to do with *more* or *less?* The command is 'to make disciples of all nations,' 'to preach the Gospel to every creature.' It is our duty to obey." True, but what kind of obedience are we to yield? The obedience of blind and reckless passion, or of a responsible and intelligent mind? Are we to go forth ourselves, or send others to all and every part of the world without the least discrimination, and with an utter disregard to all those collateral obligations which render one field of Christian labor a *greater* duty and a *more* useful position than another? Let the Editor of the Missionary read the account in another column of the deputation of the Sandwich missionaries to the Marquesas Islands,* and tell us whether they did wrong to decline a station which they thought promised a *less* return than was adequate to the expense of time and labor, and other means which would be necessary for sustaining the mission? and whether he would himself advise his readers to raise a permanent fund for establishing and perpetuating the post which they have abandoned? Let him cast his eye over the most degraded and besotted portion of the population of this city, and say whether he thinks it is not *less* his duty, and *less* productive of good to go every day and preach among *them*, than to exercise his talents in the sphere which he now so happily fills? On this principle of detaching the command to preach the Gospel to all nations from other parts of the Christian system, shouting aloud, "What have we to do with *more* or *less?*" and pushing right onward, with a thoughtless and impassioned obedience, all the established institutions of Christianity would be speedily uprooted, and instead of blessing the country with a regular, settled and edifying ministry, we should turn loose upon the world a roving band of spiritual Quixottes. It is thus that the *sublime* precept to preach the Gospel to all nations, by being exhibited in an insulated form and pushed out with an ignorant zeal, appears itself, and make its advocates appear, supremely *ridiculous*. And the Missionary's application of the text, "Whatsoever ye shall ask in prayer believing ye shall receive," if it be any thing to the purpose, is of the same character with the exposition of the missionary text, and leads to a construction of the "prayer of faith," which has sprung up in the New Measure School, and has been the prolific source of extravagance and moral desolation. We can assure the Editor of the Missionary that both these views are the elements of a blind fanaticism, and are only kept in abeyance by other principles of his creed with which they have no congruity. The missionary command must be interpreted connectedly and harmoniously with other parts of the Christian system. It is imposed upon moral and intelligent agents, and is not only a test and exercise of faith, but a probation of the whole soul, a means of developing and strengthening all the attributes of Christian character. The command to send forth the Gospel "to all nations" must be interpreted in harmony with other commands of Scripture, which make it a *greater* duty to impart the Gospel to our own kindred; aye, and in harmony with those dictates of natural conscience, without the recognition of which, as a foundation, Christianity has no substratum on which to rest the evidences which give it a claim to rational belief. We do not say that because the *greater* duties are discharged the *lesser* ones are to be neglected; this would be running into the counter extreme: but we would have the efforts of the Christian directed to the discharge of both in such proportion as is adapted to their relative importance. And in passing, we would recommend to the Editor of the Missionary a cool-headed and masterly charge of the Assistant Bishop of Pennsylvania, entitled "Greater and Lesser Duties." True, there is nothing in it on the subject of missions, but the intelligent Editor of the Missionary would be at no loss to apply the general principles of the charge to the case in hand, and in so doing could hardly fail to discover that there was rather more flourish than sense, in exclaiming, "In the great work of the conversion of the world, what have we to do with *more* or *less?*"

The interest which the subject at present excites encourages us to hope for the continued attention of the reader to the spirit and obligation of the precept. The command is universal,—"Go teach all nations." This was necessary in order to secure for Christianity that power of elastic and unbounded expansiveness which is and ever has been one of its divine and noblest characteristics. Had no such command been given, the Christian system would have been exposed to the contempt of the infidel, who would see in a religion pretending to come from God, and to be given to *mankind*, no provision for any thing more than a temporary prevalence or local extension. But by making the command universal, the Divine Founder of our faith has impressed on his system a heavenly feature, and provided for its perpetual enlargement. Whenever, therefore, we project or prosecute missionary operations, either in person or through the instrumentality of others, we are required in obedience alike to the letter and spirit of the divine precept to consider "all nations" as having a claim on our efforts. But when we come to the practical application of the duty, since we have not the power of ubiquity, and cannot be in all places at once, we must decide what portion of the earth we will choose for the sphere of our labor. We are "debtors" to all—to some *more*, to others *less*—and the question to be decided is to which are we *most* "debtors?" The ground assumed and warmly advocated by the excellent writer in our columns to-day, on the subject of Foreign Missions, the same, indeed, which is commonly assumed by the more ardent friends of Foreign Missions, is that we are most obliged to labor in those places where there is the most *ignorance*, the most *error*, and the most *sin*. Now we think it demonstrable that Christianity, propagated on this principle, would speedily become extinct. The extreme of ignorance leaves the soul in its native torpor and imbecility; the extreme of sin sears the conscience and paralyzes all the faculties, and the extreme of error, in the same way, perverts and darkens the understanding and effectually shuts out the light of truth, and all unite totally to disqualify the soul for the reception of the Gospel. It follows, therefore, that if all missionaries were to concentrate their efforts upon sin, and ignorance, and error, in their extreme forms, their labor would be necessarily ineffectual, and Christianity would expire. These, it is true, are painful admissions, but they are principles which, without being logically developed, are yet adopted by the common sense and common experience of the Christian community as rules of conduct. How else is it that we agree, by tacit consent, to spend so much time in the primary education of children, and in the diffusion of secular knowledge, except it be that these are needful preparatives for the reception of Christian truth? How else is it that in all our transactions we recognise the knowlege of letters and things as the basis of Christian doctrine, and that without which Christianity could never exist? How else is it that we turn with mournful despondency from the infatuated and determined adherents of Paine and Voltaire, and think it *more* our duty to devote our chief efforts to such as are not given over to delusion "that they may believe a lie?" How else is it that in all parts of the civilized world, and particularly in our large cities, there is a large mass of extreme moral turpitude which the ministers of the Gospel leave comparatively unapproached, while they are engaged, from day to day, in "building up in our most holy faith" a more serious class of hearers, or in efforts to reclaim more hopeful subjects? How is it, we ask, except it be that the conviction is mournfully but firmly impressed on their minds, that the efforts which an amiable but undiscriminating compassion would prompt for these extreme forms of wretchedness may be more beneficially directed to such as are better prepared to receive them? We cannot admit, then, the propriety either of a blind obedience or of a determining motive which would involve us, with our eyes open, in equal darkness. How then are we to decide the practical question, and say *where* we are to labor, either personally or by means of others, for the spread of the Gospel? We answer, first, that with a sense of our responsibility to God, in the exercise of Christian liberty, and with prayer for the divine guidance, we must aim to adjust the duty "to all nations" with such other duties as flow from our natural relations; and, secondly, we must endeavor, in the same spirit, to decide where we can do the most good: and wherever we conscientiously think the most good can be accomplished, *that* is the sphere of labor which we are most bound to maintain. And in determining what sphere is the most *feasible*, or promises the most spiritual good, we are to be guided not so much by the depth and malignity of sin, and ignorance, and error, as by the peculiar *preparedness* of a people to receive the Gospel. The providence of God is continually preparing the way for this event. When Christianity was first promulged, he had prepared the way for its reception by the diffusion of knowledge. When he brought about the glorious revival of religion at the time of the Reformation, he had opened the way for it by a previous revival of learning. (For however powerfully Christianity promotes knowledge and civilization, by re-acting upon them, they are guilty of a fundamental error who make it the first moving spring in the awakening of the human mind.) And so we are still to watch the indications of Providence, and wherever we discover a readiness to receive the Gospel there we are bound to labor most for its introduction. Obedience to the Divine command is the true *motive*, but it does not, and in the nature of things, cannot determine the *sphere* of missionary action.

"It is for God," says the Missionary, "to accomplish his own work." Yes, and he will accomplish it. He will call out his elect and gather them together from all the nations on earth. The rise and fall of empires, the diffusion and increase of knowledge, the connexion of the distant nations of the earth by the extension of the blessings of peace and commerce, and all the ordinary operations of his Providence, are subservient to the final redemption of his chosen people. The history of mankind shows us that, amid all the fluctuations of the earth, this work has been steadily progressive, and the sure word of prophecy promises its ultimate consummation. And he will accomplish this work through the instrumentality of believers in his Son. Let us, then, watch the developments of his providence and follow the counsels of his will. Let our sympathies and our aims of usefulness know no other limit than the compass of the earth. And wherever the lights of knowledge and education can be received, there let us cause them to penetrate. And whatever people the light of knowledge has prepared for the reception of the Gospel, there let *its* radiance be poured. And wherever the Gospel is intelligibly received, there we may be assured the work of discrimination will take place, by which the Sovereign of nations will gather into one all whom he has chosen in Jesus Christ. But let us remember that God permits his work to be retarded by our folly as well as promoted by our faith: and while we endeavor to quicken our zeal, let us also guard against precipitate measures, visionary projects and the profligate waste of Christian sympathies and energies. Let us carefully examine, define, and establish our *principles* of action, assured that whenever an unsound principle is adopted our energies will flow in a wrong direction. And while we seek to discharge our duty in the simplicity of faith, let us never forget that it is part of our probation to ascertain *what the sphere of duty is*; and, unless we would degrade ourselves to the condition either of idiots or madmen, let us not attempt to plough the beach or cultivate the sand, but turn our chief attention to those portions of the "field" which promise the best return, and are the most likely to repay such culture as *we* are best qualified to bestow. In one word, let us endeavor, as moral and intelligent agents, with the light of rational inquiry, of Scriptural guidance, and illumination from the Holy Spirit, to devote our labors to those measures of Christian philanthropy which are the *most* FEASIBLE, the *most* productive of good to men, and the *most* calculated to advance the glory of our Redeemer. Little, indeed, did we think when we advanced a sentiment so in accordance with the spirit of that sober and enlightened faith, which has been the glory of our Church, that the editor of the Missionary would be the first to enter his "decided protest" against the principle we had adopted, and blindly seek to substitute in its place a visionary phantasm, which, by denying the distinction of "more" and "less" in the "great work of the conversion of the world," annihilates the exercise of *rational choice* and *accountable action*, and thus turns us adrift without helm or compass on the waves of fanaticism and anarchy.

Constituted as we are we cannot be expected to think alike, and we know that there are those who, reasoning on the same premises with ourselves, arrive at different conclusions. If such are led to enter upon a field of missionary labor which we would not have preferred, we may still regard these results as "different operations of the same Spirit," and strive according to our ability to facilitate their labor. And especially when the Church by means of the general society establishes a mission, it becomes every individual Churchman to waive his own preferences and exert himself for its support. All will be productive of good, and it were unreasonable indeed to forego the opportunity of a *less* good because we cannot accomplish a *greater*.

There are some probably who will admit the general correctness of these remarks, but will regard them as unseasonable at a time when the establishment of a mission abroad calls not for a discrimination and adjustment of our relative missionary duties, but for the enlistment of public sympathies in behalf of a particular effort. We answer that we deem it of paramount importance to place the duty of Foreign Missions on its right grounds. And when we see it rested on such vain and visionary views as those set forth in the Missionary, it is time, we think, to throw in a few materials for sober reflection, and help to direct the current of opinion in its right channel. And it will be found, if we mistake not, that those who are led to sustain the measure, not from the impulse of passion, but from clear and consistent convictions of duty, will be found to work the longest and the best. An impulse founded on vague or imperfect views of duty must soon be spent. A principle once established in the minds of the community will do its work *slowly* but surely. With somewhat less, then, of fervor, but we trust with an equally sincere and an equally intelligent approbation of the mission now established in China, we are willing to adopt as our own the concluding words of the Missionary. "For our own part, we rejoice that there are some Americans who have gone to China neither for silk nor tea. We rejoice that the American daughter is going out beside the English mother, to bear to the benighted East the light of everlasting life. We rejoice that both to Greeks and to Barbarians, Churchmen, with the Apostle, own their debt."

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* The account referred to, by a mistake, will not appear till next week. The missionaries of the Sandwich Islands attempted to establish a mission at the Marquesas Islands, and were obliged to abandon it. "The extracts from their report," says the editor of the Christian Witness, "while they present a most lamentable picture of the spiritual wants of those people, confirm the propriety of the conviction to which the deputation were forced, that while larger and more promising fields are opened on every hand, the Church is not, by the providence of God, called to expend her means and her energies among these few and deeply degraded people, before whom the truths of religion are literally, 'as pearls cast before swine.'" In this opinion we entirely concur.

We have written with the greater earnestness, because there are others who have expressed the same "dissent" with the Missionary, and advanced the same exhibition of missionary duty. And we must confess that it has excited our surprise and regret that there should be those in the bosom of the Protestant Episcopal Church who have so little of her characteristic sobriety and firmness, as to act on a principle so thoroughly shallow and fanatical as that which now shelters itself under the respectable authority of the Missionary.

CHRISTIAN COURTESY.

It is a pleasure to record so interesting an instance of the reciprocity of Christian feeling as the following. A communication was addressed some time since, by the Rev. Mr. Cuming, at the suggestion of a friend, to the Rev. Mr. Barde, one of the evangelical pastors of the Church in Geneva, Switzerland, accompanied with copies of several works published by the General Protestant Episcopal Sunday School Union.

We learn from the Rev. Mr. Whittingham, that while abroad he spent several days with that distinguished divine, and is the bearer from him of *two gold pieces*, with the following very grateful note:

> "A very small offering from Rev. Charles Barde, of Geneva, to the General Protestant Episcopal Sunday School Union, with his Christian regards, his hearty thanks for its kindness to him, and the communion of his prayers that the blessing of God may repose on its labors."
>
> Geneva, 21st April, 1835.

It gives us unfeigned pleasure to announce the return of the Rev. Mr. Whittingham and the Rev. Mr. Van Ingen, in good health and spirits, after more than a year's absence. Mr. Whittingham assures us that he has enjoyed better health for the last six months than he has ever done before, and the health of Mr. Van Ingen is also considered to be entirely restored. Both are prepared, by the blessing of a kind providence, to resume their spheres of active duty, to which they will be most cheerfully and thankfully welcomed by the Church at large as well as by their numerous personal friends.

We understand that Mr. Whittingham did not receive the letters that were forwarded to him on the 8th March, authorizing him to proceed to England to purchase books for the Theological Seminary. We regret this disappointment, and should regret it still more did we not see our friend restored to us in more than his former health.

Works on Episcopacy.—It is a fact not without interest that an order has been received at the Protestant Episcopal Press for a considerable number of copies of "The Works on Episcopacy" published at the "Press." This order is intended to meet the republication of the letters of Dr. Miller to Dr. Bowden which is contemplated by the Dissenters. The British Magazine, after mentioning the title of the several works, adds:

> The collection of these elaborate treatises in two volumes was occasioned by the republication of Dr. Miller's "Letters," with an additional letter, the "assertions, denunciations, and sophisms" of which are exposed with equal ability and temper by Bishop B. T. Onderdonk, of New York. Very few copies of the "Works on Episcopacy" have hitherto reached England; but, as Dr. Miller's "Letters" are announced for immediate republication in London, it is deemed right to apprize all the friends of our Church, *that they have been most completely refuted by the authors of the treatises above mentioned*, and that *a considerable* number of the "Works on Episcopacy" has been ordered from New-York. Their arrival shall be announced, in the hope that all those readers who can afford to purchase will not fail to procure copies.

Invitation.—The Bishop having appointed Monday, the 22d instant, for the consecration of St. Paul's Church, at Tompkinsville, Staten Island, the Wardens and Vestry of said church avail themselves of the columns of the Churchman, through which specially to invite the clergy, and all others interested in the establishment of our church at that place, to be present on the occasion. The services will commence at 11 o'clock A. M.

H. Drissler, *Chairman*,
J. B. Simonson, *Secretary*,
Of the Corporation of St. Paul's Church, Tompkinsville.

The Bishop of the Diocese.—It will gratify all our readers to be apprized of the return of Bishop Onderdonk to the city after a partial visitation of the Diocese. The Bishop has enjoyed uninterrupted health, and speaks in encouraging terms of the prospects of the Church.

We have received intelligence of the safe arrival in England of the Rt. Rev. Bishop Ives and the Rev. Dr. Delancey.

We understand that the Rev. Mr. Potter, of Albany, has taken passage to Europe in the packet of the 16th instant, for the recovery of his health.

To Correspondents.—"Elis," "X. S. A," an interesting narrative, and an account of the laying of a corner stone, have been received in the course of the week, and shall, if possible, appear in our next number.

The Proprietors of *The Churchman*, having been kindly furnished with the following recommendation of that journal to the patronage of the Episcopalians of Maryland, take great pleasure in having it inserted in an extra edition thereof, as specimen numbers to be used by their Agent in Baltimore, the Rev. Ralph Willetson, in procuring subscribers.

"The undersigned take pleasure in recommending The Churchman to the patronage of *Episcopalians* in Maryland as an eminently useful, evangelical and well-conducted religious journal. Its editorial department exhibits good taste, moderation and discretion, combined with scriptural theology, sound Church principles and uncompromising firmness in the maintenance of truth. Many of the communications which occupy its columns are written by some of the ablest divines of the Church, and display an extensive variety of practical, literary and intellectual resources. And while they faithfully inculcate, illustrate and defend the distinctive characteristics of the Church, they are altogether free from bitterness and bigotry."

Signed by the
Rt. Rev. John M. Stone, D. D.,
Bishop of the Diocese of Maryland.
Rev. John P. K. Henshaw, D. D.,
John Johns, D. D.,
William E. Wyatt, D. D.,
Joseph Spencer, D. D.,
J. Judd,
H. V. D. Johns,
F. W. Hatch,
Robert W. Goldsborough,
George McElhiney,
John Wiley,
Edward Higby,
William Hawley,
And by Alexander C. Magruder, Esq.,
Samuel Sprigg, Esq.,
Samuel J. Donaldson, Esq.

NOTICE.

Subscriptions to *The Churchman*, *The Spirit of the English Religious Magazines*, *The Sunday School Visiter*, and *Children's Magazine*, will be received by the subscriber at his depository, in Charles-street, nearly opposite to St. Paul's Church, Baltimore, recently opened for the sale of the publications of the "Protestant Episcopal Press," consisting of Bibles, Prayer Books, Books of Devotion, &c., in a variety of bindings, sizes and prices; and of the General Protestant Episcopal Sunday School Union, consisting of its various Books of Instruction, Library Books of its own publication, and of those contained on its Catalogue of Miscellaneous Works, which having been approved by the Committee of Examination, are allowed to be sold as books suitable for the libraries of Episcopal Sunday Schools. Ralph Willetson.

Family Devotions; from the Manual of a Country Clergyman.

We beg leave to call attention to this work, which is to-day for the first time advertised. It has many and peculiar claims to the favorable regards of our readers.

CHURCH MISSIONARY SOCIETY.

In the London Patriot of May 11, we find an account of the anniversary of this Society, with a report of the addresses made on the occasion.

A synopsis of the report, after giving some account of the state of the funds of the Society, proceeds as follows:

"There was a fair prospect too that the hitherto inaccessible empire of China would not be closed against the missionaries. Thirty-one additional missionaries had been sent out since last year. In West Africa there were six missions at eight different places, and the total number of the persons who attended the schools and received religious instruction might be stated at 3,000. The printing press at Malta had been highly beneficial, in consequence of the useful works published there for the diffusion of Christianity, the number of books printed since its establishment being not less than thirty thousand; and these were distributed among the inhabitants of Egypt, Algiers, and Constantinople; and, it is hoped, that such a blessing would be extended to the other towns along the Mediterranean. At Smyrna the Greek schools were more flourishing than before, there being not fewer than 500 scholars who were at liberty to speak with as much freedom as in Europe. In Egypt there was no material alteration since last year; but the success of the cause was gradually on the increase in India. In Australasia it was also successful; but in New Zealand the success was most eminent, and held out the highest hopes of peace and the blessings of religion to that island. Since last year a communication had been opened by the committee with the two Bishops of the West Indies, which had led to an arrangement by which missionaries would be sent to Jamaica and Barbadoes. In the West Indian islands there was an ardent feeling among the negro population for education, and more particularly for religious instruction; and, as a proof of that, the committee would refer to what took place in Jamaica on the 1st of August last, the first day of their freedom. On that day the chapel was crowded to overflowing, and the text was, "If the Son therefore shall make you free, ye shall be free indeed." If the negroes of the West Indies were educated, they alone would not be benefited, but might, under proper management, become the means of communicating similar blessings to their benighted brethren in Africa. The prospects in North West America were also gratifying; but notwithstanding such success—notwithstanding the increase of the funds, the friends of the cause must not forget that much was yet to be done, and that in no one instance had missionaries been able to maintain themselves. They must therefore go on with renewed energy; the rich and the poor must contribute their offering. Those who were qualified and able to act as missionaries must lend their personal labor, and all must assist the cause with their prayers."

The Bishop of Chester then addressed the meeting, in proposing a motion, which was seconded by Bishop McIlvaine, of Ohio:

"The Bishop of Ohio, in seconding the motion, said he had been frequently asked during the five or six months that he had sojourned among the people of England, and travelled far and wide through the realm, whether, as a stranger, he considered that religion pervaded the land? and he was happy to say that, from all he had seen and heard, Great Britain was a religious land; and he believed that was greatly owing to the Church which was established amongst them,—a Church to which he was especially attached. (Cheers.) That was owing, he might say, not only to the way in which the ministers of the Gospel performed their duty, but to the reading of the Scriptures. He trusted that all would in time come to the study of the Scriptures, and verily believed that the time to favor Zion was near at hand. England had a great part to perform. She was the centre of the world as regarded power, wealth, and commerce; and she was therefore peculiarly fitted for disseminating the truth. She was not the centre of the world as regarded the extent or position of the country, for it was but a little spot—not so great, indeed, as his single benefice; but that little spot had the true religion. It had the same faith and creed, and it had 16,000 ministers of the Gospel, while his diocese had only 30. Looking at her universities too, he might say they must have great influence in such a cause. These universities had been described by a great writer as ships in ordinary. He had seen these universities laid up in ordinary, and he would say, "Oh, winds, blow; fill the sails, and send the vessels full fraught with the blessings of these great institutions to the ends of the earth!" (Applause.) It was the duty of England to send out missionaries, and more particularly to the country to which he belonged, because from England every year great numbers of dear brethren were sent out who wanted the light of the truth. In 1791 the number of Roman Catholics in North America did not exceed 18,000. Now they exceeded 550,000. That did not arise from proselytism, but chiefly from the influx of Catholics from the Continent, and above all from Ireland, and partly also from a new State, originally Catholic, being added to the Union. He had come among the English to solicit their assistance in protecting the Protestant community in America against Popery. He came among them as a fisher of men—men of decided piety, and no other piety. He asked but 2000*l.*, and because he had asked so little he feared he was in danger of getting little. He saw many heads (the large hall was quite crammed, chiefly with ladies,) and he believed he saw many hearts, and he would let down his net, and he trusted it would take into its embrace many whom he would bind to his heart as a company beloved of the Lord." (Cheers.)

The following further extracts may be found interesting:

"The Earl of Galloway moved the third resolution, which was seconded by Archdeacon Corrie, of Calcutta. The Rev. gentleman entered at some length into details relative to the progress of education in that city. When he arrived there first there were not more than 50 converts; now there were not less than 1,500. A high school had been established for the instruction of the natives, and a number of works translated for the benefit of the natives, as well as the inhabitants of different countries in the East.

"The Marquis of Cholmondeley moved a resolution expressive of their satisfaction at the success of the missionaries in New Zealand.

"The Rev. Mr. Yate, one of these missionaries, seconded the resolution, and stated that their labors in that country had had the most beneficial effect on the character and habits of the people, and that there was not a native but was willing to receive instruction. The settlements were seven in number, and the natives were constantly asking for more. At one place a party of them came down in a body, and asked for a mission to the interior of the country, and the reason they gave was this (to use their figurative language,)—"The instruction which they had already received had made them break their clubs in two—had drawn the balls from their muskets, and blunted the points of their spears: they desired to live together as brothers, and they could not do so till they were all made acquainted with the Gospel of peace." He then described the good effect which the labors of the missionaries had produced on that hitherto savage and cruel people, by inducing them to live in peace with one another—by leading them to adopt European manners and customs, and, above all, by putting an end to a most prevalent crime—infanticide. He then read a letter (to the great amusement of the company) from one of the leading men in the island, who had supplied one of his Majesty's ships with spars. The letter was addressed to the King, and duly forwarded to him with some presents, through the Lords of the Admiralty. The following is a literal translation:—

"King William,—Here am I the friend of Captain Sadler. The ship is full, and now about to sail. I have heard that you aforetime was the Captain of a ship. Do you, therefore, examine the spars whether they are good or bad. Should you and the French quarrel, here are some trees for your battle-ships. I am now beginning to think about a ship for myself. A native canoe is my vessel, and I have nothing else. The native canoes upset when they are filled with potatoes and other matters for your people. I have put on board a buffalo, a *mere pounamu*, and two garments. These are all the things which the Zealanders possess. If I had any thing better I would give it to Captain Saddler for you. This is all mine to you. Mine. Titore.

To William, King of England."

EPISCOPAL CHURCH.

The undersigned presumes it is generally known to the inhabitants of this city, that he has held in the Eighth Ward divine service, either himself or by persons officiating for him, twice on each Lord's day, for nearly eighteen months past. Several gentlemen, impressed equally with himself with the necessity of an Episcopal church being established somewhere in this part of the city, kindly co-operated with him, and a congregation was organized. It however soon became evident to them that a Mission or Free Church would best succeed there, and a request was made to the City Mission Society to turn their attention to it. The undersigned is happy in being able to announce to the persons living in that part of the city, that the Managers of the Mission Society, at a recent meeting, *resolved* to establish a Mission Church within the bounds of this ward. It was the intention of the undersigned to have discontinued his services at the place where they have hitherto been held, two months since, but he was unwilling to do so until he could be assured some other provision would be made for that part of the city. This having now been done with a unanimity most gratifying to him, by the Mission Society, *he* will cease henceforth to hold divine service in the room formerly occupied by him, in the hope that a missionary will soon be appointed who will be able to give himself *wholly* to the work in that important and interesting field. The corporation of Emanuel Church, however, do not wish to be considered as dissolved: they trust they will be permitted to do something to extend our Church in some other destitute part of the city. F. H. Cuming.

June 17, 1835.

INTELLIGENCE.

PROPOSED ORDER OF BISHOP ONDERDONK'S VISITATIONS.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Fourth Sunday after Trinity, July 12, Westchester, A. M., Eastchester, 4 P. M.; 13, New-Rochelle; 14, Mamaroneck; 15, Rye, Ordination A. M., Confirmation P. M.; 16, White Plains; Saturday, 18, Ballston Spa, Saratoga County.

Fifth Sunday after Trinity, July 19, Saratoga Springs; Tuesday, 21, Sandy Hill; 22, Granville; 23, Hampton; 24, Whitehall.

Sixth Sunday after Trinity, July 26, Florida, Montgomery County; Tuesday, 28, Exeter, Otsego County; Thursday, 30, Norwich, Consecration A. M, Confirmation P. M.; 31, Oxford; August 1, Fayetteville, Consecration A. M., Confirmation P. M.

Seventh Sunday after Trinity, August 2, Bainbridge; 3, Harpersville; 4, Greene, Consecration A. M., Confirmation P. M.; 5, Binghamton; 6, Owego; 7, Candor; 8, Danby, Consecration A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 9, Johnson's Settlement; 10, Hector, Consecration A. M., Confirmation P. M.; 11, Do. Ordination.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

BISHOP BROWNELL'S VISITATION.

The Rt. Rev. Bishop Brownell proposes, by Divine permission, to commence his Summer Visitation in the following parishes, viz.

Norwalk, 21; Wilton, 22; Greenwich, Sunday 28, at 10 A. M., and Stamford the same day, at 3 P. M; New-Canaan, 29, at 2 P. M.; Ridgefield, 30, at 2 P. M.; Danbury, July 1, at 2 P.M.; New-Milford, 2, at 2 P.M.; New-Preston, 3, at 2 P. M.; Kent, 4, at 11 A. M.; Sharon, 5; Salisbury, 6.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter

Episcopal Acts, *by the Bishop of the Diocese.—Delaware county.* Saturday, June 6, confirmed 14 in St. Peter's Church, Hobart.—Whitsunday, 7, confirmed 8 in St. John's Church, Delhi.—Whitsun-Monday, 8, in Christ Church, Walton, admitted the Rev. John F. Messenger, Deacon, Missionary at Walton, to the Priesthood. Morning prayer was read by the Rev. David Huntington, of Hobart, assisted by the Rev. Norman H. Adams, of Unadilla, who read the lessons, the sermon preached by the Bishop, and the candidate presented by the Rev. Russel Wheeler, of Louisville. In the afternoon, confirmed 2 in the same church.

Otsego County. Whitsun-Tuesday, June 9, in St. Matthew's Church, Unadilla, confirmed 14.—Wednesday, 10, consecrated Christ Church, Gilbertsville. The morning prayer was read by the Rev. Seth S. Rogers, of Fayetteville, assisted by the Rev. John F. Messenger, of Walton, who read the lessons, and the sermon preached by the Bishop. There were also present the Rev. John Hughes, Deacon, Missionary at Mount-Upton and Gilbertsville, the Rev. Russell Wheeler, of Louisville, and the Rev. Henry Peck, Deacon, of Constantia. In the afternoon, confirmed 18 in the same church. Thursday, 11, in the same church, admitted the Rev. John Hughes, Deacon, to the Priesthood. The morning prayer was read by the Rev. Mr. Rogers, assisted by the Rev. Mr. Messenger, the sermon preached by the Bishop, and the candidate presented by the Rev. Daniel Nash, of Richfield. The Rev. Mr. Wheeler was also present, and assisted in the laying on of hands.—Friday, 12, in Zion Church, Louisville, confirmed 19.—Saturday, 13, for the congregation of Christ Church, Burlington Flats, confirmed 4 in a meeting house of which the Episcopalians are owners in part.—Trinity Sunday, 14, in Christ Church, Cooperstown, confirmed 10.

The Rev. George S. Porter, and the Reverend Samuel A. Warner, late Presbyters of this Diocese, having taken letters of dismission to that of New-Jersey, and been there received, have changed, accordingly, their canonical residence.

The King v. *the Bishop of Winchester and others.*—The prosecutor in this indictment was the Rev. Cornelius Griffin, and it was preferred against the Bishop of Winchester and several magistrates and clergymen, for an assault in ejecting him and causing him to be ejected from a meeting of the Society for the Propagation of the Gospel in Foreign Parts, held at the Spread Eagle Inn, Epsom, on the 21st of October last.

Mr. Dunbar and Mr. Tyndal appeared for the prosecutor; Mr. Thesiger and Mr. Channel for the defendants.

The evidence detailed by the witnesses may be condensed into the following statement:—

The prosecutor, the Rev. Cornelius Griffin, who lives at Sane in this county, seeing by different advertisements, in the newspapers and placards distributed about the neighborhood, that a meeting of the Society for the Propagation of the Gospel in Foreign Parts was to be holden at the Spread Eagle Inn, on the 21st of last October, he proceeded there for the purpose of attending it. He arrived at Epsom about twelve o'clock, and shortly after, the meeting assembled and the Bishop of Winchester took the chair. A prayer for the success of the undertaking having been offered up, the Secretary read the Report of the Society, and a motion was made that it should be printed. The Bishop then addressed the meeting, and the prosecutor rose for the purpose of moving an amendment. The Bishop, with whom the prosecutor stated he had communicated frequently on different affairs, requested to know who he was; he informed him that he was a clergyman of the Established Church, and referred him to the Rev. Mr. James (a defendant,) who was present, for a confirmation of his representation. The Bishop said he doubted that he was a clergyman of the Church of England, and that he had come to the meeting to create a riot. The prosecutor attempted to explain that having been six years a missionary at Nova Scotia, in the service of the Society, he was anxious to explain some facts of which he was cognizant. The Bishop, however, said that he was not a member, and could not be heard. He then put the question to the meeting two or three times, whether the prosecutor should be heard. There was not one hand held up in his favor. The prosecutor still persisted to speak, and was as frequently informed by the Bishop that he could not be allowed. Mr. Goss and the Rev. Mr. Pollen (other defendants and magistrates,) informed him that if he did not desist, but continued to disturb the meeting, they must, by virtue of their authority, eject him from the room. He still asserted his right to speak, and finally, William Lumley, the landlord of the Spread Eagle, and Edward Lipscombe, (defendants,) put their hands upon his collar, and put him first out of the room, and then out of the house—the former telling him that as landlord he could not suffer a disturbance to be made in his house. The prosecutor's trousers were torn in several places, and he was very much agitated in the struggle. In cross-examination, he stated that the magistrates frequently desired him to desist, or they must turn him out of the room.

Mr. William Darling, who was present at the meeting, was called as a witness on the part of the prosecution, and stated that no unnecessary force was used in ejecting the prosecutor.

The case for the prosecution having closed,

Mr. Thesiger asked his Lordship if he thought there was any case for the consideration of the jury?

His Lordship stated that he had no hesitation in stating that the Bishop of Winchester and the members of the meeting were justified in using necessary violence in expelling a person who was making himself obnoxious by creating a disturbance. He doubted, however, whether by law the two defendants, William Lumley and Edward Lipscombe were justified, after having expelled the prosecutor from the meeting, in ejecting him from the house, which was a public one, and open to every body. It was a question of fact, however, which the jury would decide.

Mr. Thesiger then addressed the jury, and asked them whether they doubted the necessity of ejecting the prosecutor not only from the room, but also from the house, in order to insure a discontinuance of the disturbance.

The learned Judge summed up; and the jury very shortly returned a verdict, acquitting all the defendants.

(*London*) *Morning Chronicle.*

OBITUARY.

For the Churchman.

THE REV. JOHN W. CURTIS.

On Sunday morning, June 7th, just at the hour when the Lord's people were going up to his earthly sanctuary, the immortal spirit of this man of God ascended into the immediate presence of Him who *dwelleth between the cherubim.* A child of many sorrows, he has happily exchanged a world of tribulation for a world where "there shall be no more pain." His course on earth was short, and his heart was tuned to notes of sadness; but, as we devoutly trust, he has already entered into the joy of his Lord,—a joy to be perpetuated throughout endless ages.

Mr. Curtis was born at Troy, N. Y., on the 7th day of January, 1805. It was the first care of his estimable parents, to provide for him the best advantages in intellectual and moral discipline. And under the tuition of very able masters, (among whom were Dr. Stodart and Mr. McNiece,) he enjoyed every opportunity to be well instructed in the rudiments of a thorough education, both English and Classical. He was very delicate in health from early infancy; but his mind was vigorous, and his application indefatigable. He entered the Sophomore class at Union College, Sept. 1821, at the age of 16 years. When in the Junior class, he was admitted a member of the Philomathean Society, and immediately took rank among the ablest of its writers, both in prose and verse. Some of his compositions, even at this early period, give evidences of decided talent. Throughout his collegiate course, he was prominent for good behavior and great diligence, and in the Senior year, he was pronounced by the College faculty, *the first scholar of his class.* He graduated in July, 1824, having earned an enviable reputation for rare genius and proficiency.

But he had made an attainment far more estimable in God's sight. He had become a sincere follower of the Lord Jesus Christ; and he had resolved to dedicate his soul and body to his divine Master's service. He accordingly entered our General Theological Seminary, in Oct. 1824. His devotion to his sacred studies there was very exemplary. He passed all his examinations with the greatest credit. And when he graduated in July, 1827 he read a "Dissertation on the book of Job," which won for him the highest commendation from his warm friend and patron, the late lamented Bishop of our diocese. At the request of our venerable presiding Bishop and several of the clergy, this learned and admirable dissertation was published in the columns of the Church Register in the year 1828.

Soon after he took his degree at the General Seminary, Mr. Curtis was admitted to Holy Orders. At the particular desire of Bishop Hobart, he was immediately called and settled as the pastor of the Episcopal church at Canandaigua, where he officiated with great acceptance to the people of his charge. But ill-health, accompanied with great dejection of mind, obliged him to resign his place, and discontinue for a time all pastoral duties. In the spring of the year 1828, his health being recovered, he removed to Philadelphia, and shortly after to Harrisburgh, where he accepted a temporary call and labored with great diligence for six months. He was induced to accept an invitation to the church at White Plains in Westchester Co., N. Y. There he continued for more than two years to perform the duties of his office, and frequently to be cheered by delightful evidences of success. But his naturally feeble frame could not endure long-continued exertion, without results the most unfavorable to his intellectual employments, and to his serenity and cheerfulness of mind. On this account, he was compelled to leave White Plains, and remove to this city, in the month of March, 1831, when he was elected to take charge of the English and Classical department of the New-York Protestant Episcopal Public School.

The establishment of a religious paper was now meditated by the friends of the Church. The talents and attainments of the Rev. Mr. Curtis induced the Bishop and clergy to select him as its editor. He assumed the duties of this office, which he performed in connexion with the arduous duties of his school. The responsibilities which thus devolved upon him, however, were too much for his feeble constitution. His health rapidly declined. His "evil genius," as he termed his occasional extreme depression, now often made him very wretched. He was obliged in August, 1831, to retire from the editorial labors of the Churchman; and though he afterward continued for about a year connected with the Public School, and then engaged in the less severe task of occasional private instruction, his former health was never more regained.

He retired from society, and, as far as possible, from public notice. His parents were continually with him, having moved to the city expressly on his account. They alleviated all the sufferings by which it pleased God to try his faith and patience. They responded tenderly to every wish that he expressed. And it is their joy and consolation, weeping as they did at his early call to the unseen world, to be well satisfied that he has made a change of inestimable blessedness to him.

His faith was firm, and he was calm in death, anticipating the fulfilment of God's precious promises of love and mercy through the Redeemer, and composing himself with great tranquillity for the crisis of his dissolution. Although for several years past, including the period of his ministry,

"Melancholy mark'd him for her own,"

his labors in the cause of Christ, limited as they were, yielded precious fruits. And at the great day, it is believed, he will have immortal souls as his "crown of rejoicing." Often, while he contended with his peculiar physical infirmities, did he long for the robust health and active energies of some of his more favored brethren in the Lord, that he might bring a greater revenue of glory to his divine Master. While they read the record of his departure, may God's dealings with him quicken them to improve all their time and talents, and to bear vividly in mind, that "UNTO WHOMSOEVER MUCH IS GIVEN, OF HIM SHALL BE MUCH REQUIRED." Amicus.

New-York, June 12, 1835.

FAIR AT JERSEY CITY.

The Ladies of Jersey City will hold a Fair, for the sale of a large variety of useful and ornamental articles, at the Thatched House Gardens, on Wednesday the 24th inst., to commence at ten o'clock, and to be continued throughout the day and evening. Boats will ply constantly from the foot of Courtlandt-street.

*** The entire proceeds of this undertaking are to be appropriated to aid in the completion of St. Matthew's Church, Jersey City.

A CARD.

The undersigned takes pleasure in acknowledging the kindness of a brother clergyman, who has constituted him a life member of the American Bible Society, by the donation of thirty dollars for that purpose,—being part of "*a fund which has arisen from the continued savings of a missionary, by his laying aside portions of fees and presents, at the time that they were received; the entire amount of fees received on Sunday and Thursday in every week, and also free-will offerings under peculiar providences; one tenth of his regular salary, and one tenth of the balance of his receipts during the year over his family expenses.*"

The letter to the Society, written by "A Clergyman of the Protestant Episcopal Church," breathes so pure and primitive a devotion to the Redeemer's cause, and gives such ample proofs of ardent zeal for his glory, that the thought of an interest in the donor's prayers and good wishes has afforded great gratification.

New-York, June 13, 1835. J. F. Schroeder.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

MISSION CHURCH OF THE EPIPHANY.

The stated Quarterly Sermon in behalf of this Station, will be preached next Sunday evening, June 21st, 1835, at the Mission Church of the Epiphany, in Stanton-street. Services to commence at eight o'clock.

After the sermon the Quarterly Report of the Executive Committee will be read. A collection will be made in aid of the funds of the Society.

*** The friends of the Mission, and Episcopalians generally, are respectfully invited to attend.

New-York, June 19, 1835.

COMMENCEMENT.

The Annual Commencement of the *General Theological Seminary* will take place on Friday, the 26th of June, in St. John's Chapel. The exercises to commence at 10 o'clock, A. M.

ST. BARTHOLOMEW'S CHURCH.

The congregation are hereby informed that the Rev. Mr. Kelly (Rector elect) having arrived in the city, will commence upon the duties of his office on Sunday next, the 21st instant. Services will be held for the present in Military Hall, 193 Bowery, opposite Spring-street, every Sunday morning and evening at the usual hours.

The corner-stone of the edifice now erecting on the corner of Lafayette-place and Jones-street, will be laid by the Rt. Rev. B. T. Onderdonk, Bishop of the Diocese, on Wednesday the 24th instant, at five o'clock P. M. The clergy of the city, the faculty and students of the Theological Seminary and Columbia College, the vestry of the different churches, and the public generally are respectfully invited to attend.

June 17, 1835.

BISHOP CHASE.

A Lady of St. Thomas' Church has offered to give the sum of *twenty-five dollars* yearly, for five years, to secure the services in Illinois of the Sunday school teacher now with Bishop Chase, (mentioned in the Churchman of June 6,) on condition that the remaining two hundred and twenty-five dollars, for this year, shall be subscribed within three months from this time.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The stated Annual Meeting of this Board will be held in Trinity Church, New-York, on Tuesday, June 23d, at eight o'clock, A. M., "to give more time for the transaction of business," agreeably to the resolution passed last year. By order,

H. Anthon,
Secretary of the Trustees.

ASSOCIATE ALUMNI

Of the General Theological Seminary of the Protestant Episcopal Church in the United States.

The annual meeting of this Association will be held in St. John's Chapel, in the city of New-York, on Wednesday evening, June 24th. The Association will meet for business at 7 o'clock, P. M. The Annual Sermon will be preached the same evening, by the Rev. John M. Guion, of Saybrook, Conn. Divine service to commence at 8 o'clock. The substitute is the Rev. William S. Keese, of New-Haven, Conn.

The Annual Essay will be read in the same Chapel on Thursday, June 25th, at 5 o'clock, P. M., by the Rev. William Lucas, of Auburn, N. Y. The substitute is the Rev. Edward Ballard, of Pittsfield, Mass. The friends of the Seminary and of the Association are invited to attend on both occasions. The rectors of the churches in the city of New-York are respectfully requested to invite their congregations to attend, by giving notice on the Sunday immediately preceding. The editors of periodicals in the Protestant Episcopal Church are also respectfully requested to insert the above notice until the time of meeting.

Robert B. Van Kleeck, *Res. Sec'y.*

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions since his report of the 10th instant.

Ten dollars for the China Mission, from a friend to missions, through the hands of Messrs. Swords, Stanford & Co.

Twenty dollars for the same mission, from Mr. Alexander Hamilton, through the Rev. Manton Eastburn.

Five dollars for the same Mission, from the monthly concert of prayer, at St. Michael's, Bristol, Rhode-Island, per the Rev. John Bristed.

James Swords, *Agent, &c.*

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, appointed special agent to collect funds for the General Protestant Episcopal Sunday School Union, acknowledges the receipt, from Christ Church, Poughkeepsie, of - - - - - - - - $24 01

F. H. Cuming,
New-York, June 18, 1835. 46 Lumber-street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *Ten Dollars* from Robert Gracie, Esq., to constitute his son, Archibald Gracie, a life member.

Thomas Browning, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

LIBRARY OF THEOLOGICAL SEMINARY.

From Wm. Bard, Esq.—
Domat's Civil Law, 2 vols. fol.
Priestley's Early Opinions, 6 vols. 8vo.
John McVickar.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of *Fifteen dollars* from Mr. Wm. Currie, to constitute himself a life member.

Wm. H. Townsend, *Treasurer*,
166 Barrow-street and Bank of America.

CITY MISSION.

The subscriber, in behalf of the Church of the Epiphany, gratefully acknowledges the receipt of $5, by Mr. Elijah Guion, from the Rev. Thomas Lyell, D. D., for the benefit of the poor.

Lot Jones, 192 Allen-street.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

Since the last public acknowledgment, the subscriber has received from the Christian Benevolence Society of St. Stephen's Church, through the hands of their treasurer, William H. Hurtin, Esq. - - - - $100 00

Edward S. Gould, *Treasurer, pro tem.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 18th, from the following persons, viz.

Rev. R. Willetson — Postmaster, Philadelphia — Rev. A. P. Proal — Postmaster, Lowell — George S. Gordon, *with remit* — Postmaster, Bellows Falls — Ward Chipman, Esq. — Rev. Jas. Keeler — Canfield J. Robins — Wm. Guthrie — Rev. George Upold, D. D.

Received by the Gen. Prot. Episc. S. S. Union.

A. E. Miller — Jonathan Hager — Rev. J. A. Clark — F. J. Huntington — Rev. George McElhiney, *with remit* — John G. Pechin — Rev. Geo. A. Shelton — Rev. Dr. Reed, *with remit* — Rev. Dr. Kemper — Rev. J. W. Cooke — Rev. B. I. Haight — Richard S. Smith — Samuel Cutler — John Noblet — William Woodward.

FOR SALE.

At the Protestant Episcopal Press, Folio Bibles of the Hartford Edition, on strong paper. Quarto Bibles, different editions. The Quarto Book of Common Prayer, from the Megary Plates, suitable for the reading desks of our Churches.

DEVOTIONS FOR THE FAMILY AND CLOSET.

Just Published, and for sale at the Protestant Episcopal Press, Devotions for the Family and Closet, from the Manual of a Country Clergyman.

For the Churchman.

The subject of the following lines died twelve days after she became a wife. A hopeless case of measles prostrated, at a blow, the fond anticipations of this youthful bride. She had been religiously educated: a child of the Sunday school, and afterward a teacher, she had treasured up those truths and promises which, when summoned so unexpectedly to the eternal world, after the first terror had passed away, sustained and comforted her in the hour of death ; and she calmly bade farewell to every earthly love, gently closing her eyes in peace, and committing her soul to the mercy of God, through the atoning blood of her Saviour!

Yes! thou wast made an earthly bride,
And o'er thee hung the sweetest flowers of time;
Friends gather'd quick to see thy nuptial tie;
Wishes and prayers came warm from every heart
That blessings on thy youthful head might fall.
Father, mother, lover, all hail with pure delight
The day of bliss!
And thou, pale as though thou saw'st the cloud,
Which hung suspended o'er thy hour of joy:
Yet, by strong contrast,
Shed still more light and beauty on the scene.
Thou stood all gentle, lovely as the flower
Which meets the coming blast;
And though it shrinks
Yet feels its root is deep in earth
And falls, to rise to greater glory!
But for one little space the sunny side of life is thine:
Thy mental sight prophetic, wandering,
Sees far, and rests on many a verdant spot
Of joyous, wedded love,
Which gives the surest peace to mortals here.
Thy maidens deck thee with those whiten'd robes,
Emblems of innocence and higher hopes!
The ring, the symbol of eternity,
Is placed upon thine hand;
The holy word is pass'd,
And thou art bound to him
To whom thou gav'st thine all on earth.
Kind gratulations meet thy willing ear,
That thou and happiness should never part.
How *poor* the joy that mortals wish for mortals!
But there is hid a *meaning* in those words
Which none of *earthly* mould can know;
Nor can they comprehend how high—how great—
How full the bliss they wish thee!
They dream not of that happier home
Which soon will make thee "bridal of the sky."
How changed is all the scene! The morning's sun
Finds thee the child of fell disease!
Thy timid spirit quails beneath the dark reverse,
The drear forebodings of thy awful doom
Now fill thy soul with fears!
Death is at hand to seize thy mortal part,
And take three from the bosom of thy love.
The bridal robe is laid aside—
The winding sheet is *now* the care of those
Who, just before in heedless joy,
Had deck'd thy graceful form.
Darkness is all around—the darkness of the grave!
From whence, in such an hour, shall light and comfort come?
Where, child of disappointment, *where* those hopes
That haply in thine infant heart were laid?
Where is that word which thou had learn'd to trust,
And he who brought it to this world of wo;
All—all are near thee—and when the fear,
Which first appall'd and overwhelm'd thy soul
Is fled, then nature yields to grace, and joy returns.
But 'tis no mix'd and fading joy of earth:
'Tis holy, heavenly peace!
Such peace as Jesus gave to those dear followers
Who, through much tribulation, wo, and anguish,
Loved and ne'er forsook—except to prove for ever true.
Mingling with Him and them, thy unfetter'd soul
Rises above the world!
Thy husband, father, mother,
Lie drown'd in the deep waves of sorrow—
While to the Almighty God
Their souls and thine thou dost commit—
And then thou sleep'st in Jesus.

M. A. G.

WANTS OF THE WEST.

The following is an extract from a correspondent of the Boston Recorder. Such statements should incline Christians to make every effort for the diffusion of knowledge. The influence of Christianity in promoting civilization and learning leads to the opinion in the minds of many that it must always precede these blessings, that a people must be Christianized before their minds can be liberalized with knowledge. The reverse, however, is undoubtedly the fact, as every man may be satisfied on a few moments' reflection. Knowledge necessarily, and in all cases, precedes Christianity. If then there are, as would appear from the following statements, about one million of children in the Valley of the Mississippi destitute of the means of elementary instruction, every Christian should contribute toward seminaries in the West as a necessary preliminary to the promulgation and reception of the Gospel.

In Tennessee are about 160,000 children who have no means of education. In Kentucky are 147,000 children, and only 30,000 reported to have been in school in 1830, leaving 100,000 destitute of instruction. A report of the Legislature of Missouri makes the number of children out of school in that State 66,000. Sixteen hundred teachers, say the Committee, are wanted, to give that State a system of common schools. Ohio has upward of 100,000 children destitute of instruction. Indiana is estimated to contain 80,000 children of suitable age to attend school who have no means of instruction, and upward of 18,000 adults that can neither read nor write. Illinois has perhaps 50,000. Added to this mass of mind in the rising generation, there is a considerable part of the adult population wholly uneducated. Now consider the bearings which these facts have upon the success of the Gospel, and the economy of benevolent effort in behalf of the West.

A few years since the Bible Society passed a resolution to supply every family in the United States with a copy of the Scriptures. But how many of these Bibles were as good as thrown away, may be judged from a single fact, which may serve as a specimen of multitudes of the same class. In one neighborhood in a western State an agent visited 19 families in succession, left a Bible in all, and yet not one member of any of these families could read. The Sabbath School Union resolved to establish a Sunday school in every place in the Valley of the Mississippi where it was practicable. To a great extent schools were established, and libraries given. But almost invariably, where there was no regular preacher, the schools never accomplished any thing. Millions of pages of tracts have been distributed at the West, which might just as well have been given to the winds. Missionaries at the West find their labors vastly more difficult and arduous, on account of the great deficiency in elementary instruction. A far less number of suitable young men for the Gospel ministry can be found at the West than would otherwise be obtained, were the means of a common education accessible to all. In many instances should a young man become pious, and wish to enter the ministry, he has to commence with the first rudiments of knowledge before he can enter on his preparatory course. In the meantime, various pernicious errors and opinions are incorporated with the habits of thought and feeling, and become a part, a parcel of the Western mind. A thousand popular superstitions are afloat, a thousand prejudices are imbibed against learning and learned ministers, which are so artfully inflamed by ignorant and vaporing preachers, that one of these declaimers against colleges and benevolent efforts and temperance societies, will attract a much larger audience than the best educated clergyman in the land.

What then is to be done? I answer, immediate and vigorous means must be taken to raise up teachers, and establish common schools in every part of the Western States and Territories. To effect this, the colleges now in operation must encourage their young men to engage in this work. Teachers' seminaries must be established. These last are indispensable, for it is vain to think that colleges can ever do this work by having teachers' departments. Such would be the distinction between students in college and students in the teacher's department, that young men in great numbers will not resort to them for the latter purpose. Teachers' seminaries then must be established separate from colleges. Individuals suitably qualified, and who can hardly be spared here, must go out to the West, and have their location marked out by persons on the ground. Even our missionaries in the West must imitate their brethren in heathen lands, and engage in some cases in instructing the youth of their flocks in the rudiments of knowledge.

A. B.

BISHOP MEADE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF VIRGINIA.

Dear Brethren and Friends,—Allow me to add to the report of our much respected and beloved father in Christ an account of such acts as I have been able to perform during the past year. Most of you were present when, after the adjournment of our last Convention, in the town of Staunton, and at an early hour of the Sabbath, I administered the rite of confirmation to forty persons, and at a subsequent hour admitted to the order of Priesthood the Rev. W. G. Jackson, and to that of the Deaconship Messrs. Philip Slaughter and John Clark. On the following morning I left Staunton on my way to the west, and reached Lewisburg on the third day. There I remained nearly three days, preached four times, and confirmed three persons. Our friends in this place are few but zealous, and appeared very anxious to have the regular services of the Church there. It would be very desirable to have a missionary in that region of country. On leaving Lewisburg I proceeded to Kanawha, and reached Charleston on Tuesday morning. I remained here two days, performed service four times, confirmed one, baptized seven, and administered the communion. On Tuesday morning I left Charleston for Coalsmouth, about twelve miles distant, where we have a small church and congregation. There I preached twice, confirmed one person, administered the communion and baptized seven children. The prospects of the Church in Kanawha are brightening. A zealous and acceptable minister is now laboring there. A church will soon be erected in Charleston, and a larger one built at Coalsmouth. It is hoped that ere long the services of two ministers will be required. On the evening of the second day which I spent at Coalsmouth I descended the Kanawha in a steamboat, and ascending the Ohio, reached Parkersburg on the 29th and spent three days in that place, preaching five times, baptizing one child, confirming four persons, and administering the communion. We had no place of public worship in Parkersburg, but I received assurances that this deficiency should not long continue. The Rev. Mr. Wheat of Marietta, who has charge of our little flock in this place, officiates every other Sabbath. I tarried one day with him at Marietta, and preached once in that place. On Monday night I proceeded to Wheeling, reached there the following day, and spent the 4th and 5th days of June in religious services. On the 6th I proceeded to Steubenville, in Ohio, where I spent a day with the Rev. J. Morse, and preached once for him. Mr. Morse has for many years rendered very effectual services to two of our congregations in Brooke county—the one at Wellsburg and the other at St. John's. He accompanied me to Wellsburg, where we spent the Sabbath, and each of us preached. We spent Monday and Tuesday at St. John's, about seven miles distant, where I preached twice, confirmed seven, and administered the communion. On the following day I preached again at Wellsburg, and confirmed seven. I then returned in company with Mr. Morse to Wheeling, where we spent several days in frequent services. During my stay at Wheeling, I preached or lectured twelve times, administered the communion, and confirmed thirty-six persons. I now turned my steps homeward, and passing through a part of Pennsylvania, reached Union Town on the 23d, and from thence went to Morgantown, where I preached on the evening of the 24th and also the next morning. On Thursday I reached Clarksburg, which is in the heart of Western Virginia. There I spent three days, preached five times, baptized one adult and twelve children; confirmed five persons, and administered the communion.

The people of Clarksburg and Morgantown expressed a strong desire to have a minister sent to them, and I was truly happy to be able to gratify their request in a manner well calculated to promote the interests of religion and the Church in that region. The Rev. Mr. Ward, who was ordained in Alexandria in July last, went to Clarksburg in the fall, and has since been faithfully and acceptably laboring in those two places. On Monday following, after the services at Clarksburg, I preached a funeral sermon at Mrs. Watson's, about thirty miles from Clarksburg, in which neighborhood Mr. Ward has since established regular services. On Tuesday night I reached Union Town again and preached in that place. On Wednesday morning I set out in the stage and came to Alexandria by the way of Hagerstown, Fredericktown and Baltimore. I there, with Bishop Moore, attended the examination of the students of our seminary for three successive days, at the conclusion of which, eleven young men were ordained Deacons. I then returned home, and after spending a few weeks there, set out in a short visitation to Prince William county. I was much gratified in being able to set apart to the exclusive worship of Almighty God, a most excellent building at Hay Market, which was originally a Court House and had been, without alteration, used for many years for religious meetings. It has been recently secured by the friends of the Church, and very neatly and comfortably fitted up for public worship. In this place I was engaged, together with the Rev. Mr. Adie, in the performance of religious services during the 8th, 9th and 10th of August. Our meetings were long and interesting, and calculated to encourage our hopes that good was done. The sacrament was administered, and thirteen persons confirmed. In the afternoon of the Sabbath, as on another occasion at a private house, I preached to the colored persons, who appeared attentive and thankful. On the two following days we were engaged in similar services at Brentsville, where four persons were confirmed. These two places afford a fine field of labor to a minister of the Gospel. The Rev. Mr. Slaughter is now employed in it. On the 23d of September I was called upon to perform Episcopal duty in the church at Berryville, where I admitted four persons to the rite of confirmation; and on the 3d of October I was called on to perform the same duty in Front Royal, where I confirmed two persons. On the 23d of October I again left home in order to attend a general meeting of the friends of the temperance reformation in Virginia, to be held at Charlottesville on the 30th. On the first evening I reached Fauquier Court House, and preached that night. On the following evening I preached at Culpepper Court House; proceeded the next day to Madison Court House. Here, in company with the Rev. Mr. Slaughter, Mr. Lamon, and Mr. Jones, I spent two days, and consecrated the new church at that place. On Monday I proceeded to Orange Court House, where I consecrated a new, handsome, and most convenient church, and preached and administered the communion. Thence I proceeded to Walker's Church, where I preached on the 29th, and on the next day reached Charlottesville in time to attend the very large and respectable assemblage of delegates from all parts of the State, who came together in order to consult how they might best promote an object which I know to be dear to your hearts. I was happy to meet with a goodly number of the clergy and laity of all denominations on this interesting occasion, and also with gentlemen of eminence from distant parts of our land, who came to encourage us to more zeal in this good cause. I feel confident that our deliberations and resolutions resulted in much good, and that the temperance reformation in Virginia received no slight impulse from that convention. On the following Sunday I preached at Charlottesville to a very full assembly; on the next day at Walker's Church, where seven were confirmed. On Tuesday night I preached again at Orange Court House, and on Thursday night at Warrenton. After this I remained at home in the discharge of parochial duties until the middle of January, when, in obedience to what appeared to my mind a call from Providence, I felt it to be my duty to accept the invitation of the large and interesting congregation of Christ Church, Norfolk, to become its pastor. In so doing I distinctly stated to the same that I could not for a moment think of neglecting any previous and higher obligation to the diocese, and that time and trial only, could decide whether it be practicable to perform my duties to the diocese and to that congregation so as to satisfy the reasonable expectation of both. As to my prospects of usefulness in this new charge, I must refer you to my parochial report. As one evidence, however, that I am not a little encouraged to believe that the gracious smiles of our Emanuel are vouchsafed to the people of this charge, let me mention that on Easter Sunday twenty-four persons were added to the communion, and on the second Monday in this month ten others were confirmed with a view to the communion, when it shall next be administered. Since I have been in Norfolk I have preached three times in Portsmouth, and also visited the churches in Princess Anne, in each of which I preached once. I have also visited Smithfield in company with Bishop Moore and Mr. Wingfield, where I preached twice, once at the consecration of the new church in that place, and again at the ordination of Mr. Stanly, from the diocese of North-Carolina. In the month of March I accompanied the Rev. Mr. Mann, the Agent of our Theological Seminary, and our brethren the Rev. Messrs. Henshaw and Johns, from Maryland, to Petersburg and Richmond, chiefly with the view of recommending the cause of our beloved seminary to the churches in those places. While in Petersburg I preached three times. On the latter occasion, by particular request, I presented to a respectable congregation in the Episcopal church the very interesting subject of the temperance reformation. While in Richmond I preached three times, once in each of the churches, and confirmed three persons in St. John's Church. I also took a very humble part in the interesting meetings which were held in the Monumental Church, for the benefit of our seminary, and in celebrations of the anniversary of the Virginia Bible Society. I cannot omit here to express my grateful recollection of the very signal service rendered to the cause of piety in general, and especially to the Theological Seminary of our diocese, and the Bible Society of Virginia, by the zeal and ability of the two brethren, already mentioned, from the diocese of Maryland. Their labors in Norfolk, Petersburg, and Richmond, will long be remembered, and their beneficial effects, I trust, be permanently felt. On my way to the Convention I passed through Charles City, where I preached in both of the churches, administering the Lord's Supper each time, and baptizing one child. On the last Sabbath I preached twice in Richmond. I have only to add that I have not been unmindful of the requests made by the last Convention in relation to the tracts for the benefit of servants, and the discourse on the subject of temperance. As the Rev. Mr. Lee was about to commence a weekly religious paper in Richmond, I thought it best to present the tracts to the public in the first place, through the medium of that paper, and afterward to republish such as might be deemed most suitable in another form. I have already published a considerable number of pieces for this purpose, and hope they have been used by the subscribers to that paper in the manner recommended. But let me here remind my brethren of the clergy and laity, that, with such a pressure of duty resting upon me, and such long absence from the place of my residence, it is impossible that I can execute so important a trust as this without much assistance from them. It is a common concern, and will, I hope, interest many hearts, and engage many hands. I have published, according to request, the sermon on temperance, the one-half of the edition for the benefit of the Convention and the diocese, and the other half for the use of others who have called for its publication.

In these and in all other labors of love it is most gratifying to me to know that I have the hearty co-operation of so many beloved brethren and esteemed laymen of our Church.

May the Master whom we serve accept and bless our poor efforts, and make them instrumental to his glory, is the prayer of your friend and brother,

W. Meade,
Assistant Bishop of Virginia.

OLD HUMPHREY ON OLD HOUSES.

Most people like to look at new houses, especially if they have any thing remarkable about them: now I like to look at an old house. As to a new house, whether it be of brick or stone, lofty or low, the builder himself does not know who will inhabit it. 'Many a slip 'tween the cup and lip,' says the proverb; and many a man, who has a broad house built for him, lies in a very narrow one by the time it is completed. Yes! as to every new house, who shall say if it will be the mansion of joy or the habitation of sorrow? Who will venture to guess if its inhabitants will walk in the way that leadeth to eternal life, or hurry along the downward road to destruction?

An old house is a text, nay, may prove a sermon to a reflecting old man, on the instability of earthly things. He regards the broken tiles, the tottering chimneys, the cracked window-panes, the mouldering walls, and the shattered doors, hanging down on their rusty hinges; and, as his eye wanders over the desolate tenement, his thoughts turn to that crazy habitation, his own body, and he sighs, as he passes on, 'In spite of patching and plastering, the house must come down at last.'

What a world of pains are taken to hide the ravages of time! An old house is often made to look like a new one, but it's an old house, my friends, after all. What if you do paint it with fresh paint, and point it with new-made mortar—will pointing and painting raise up the stooping walls, and strengthen the rotten timbers? No! no! Your plans and contrivances will only answer for a time; do what you will, the old house must come down at last.

I have heard of sad accidents occurring when the tenants of old houses have been careless in keeping them in repair, and especially when they have neglected to take warning by the bowing walls and decaying beams, that the building was about to come down altogether. Many have begun repairing too late, and some have been buried in the ruins of their own habitations. It is much the same—no, it is much worse, when, reckless of our lives, or regardless of our health, we needlessly run into danger, or live in an irregular manner, thereby injuring our health; but what fearful consequences follow when an aged and infirm person still calculates on a long life! When the hair turning grey, the furrowed brow, the loss of teeth, the dim eye, the weakly voice, and the faltered step, are all disregarded, till death, like a sweeping tempest, suddenly smites and shakes down the time-worn tenement. My aged friends, do you think of these things? You have had a long lease of it, but for all that the old house must come down at last.

These crazy tenements of ours are but ticklish property, for though they are tenanted by immortal souls, there is no security for their enduring even an hour. We cannot make them proof against fire and water; nor insure them against plague, pestilence, or famine, battle, murder, or sudden death. How easy it is to talk of these things to others, and how hard to bring them home to ourselves. We speak well and act ill. We pass ourselves off for wise men, when we know that we are very fools. But whether we think or act wisely or weakly, time moves along, and takes us along with it.

Every day I feel more and more that I am an old man, and that though the time may be delayed a little longer, my remaining strength must pass away. Yes! yes! It is a sure and certain thing that the old house must come down at last.

When I rise in the morning, my cough at times troubles me sadly. My appetite is not what it once was. When I walk abroad, my gait is slower than it used to be, and if I drop my stick, I pick it up gently. When I sit down to read, I am fonder than I used to be of a large print, and my spectacles slide a little further down my nose. I love quietness better than bustle. At night, too, my chamber candlestick is taken up half an hour earlier than it was last year. In short, though I am blest, on the whole, with good health, and pass for a hale, hearty old man, I do feel, as I said before, getting older every day, and the truth oftener comes into my mind, 'Have a care, Humphrey, for you have had many warnings; and so sure as you have had them, the old house will come down at last.'

Do not suppose, my old friends, that because I thus speak, I am over-anxious for you to lose time in beautifying or repairing your weather-beaten habitations. It is not the tenement, but the tenant, that I wish you to be looking after; and if I begin by drawing your attention to the body, it is only that I may end by leading you to the preservation of the soul.

Not that I purpose to weary you with my reflections. No! I wish to call forth your own: for one of your own reflections on this subject will be more useful to you than ten of mine. An hour's secret communion with your own heart will do you more good than listening to me for a whole day. I want to wind you up and set you going like a watch; and when I have done that, I may safely leave you to yourselves.

Remember, then, that when the old house falls the tenant has to look out for another habitation. Have you fixed upon yours? Is it built on the sands by the seashore, or on a rock? When the floods rise, and the rains beat upon it, will it stand or fall? Is it a poor, perishing, earthly abode, that will soon pass away, or a building not made with hands, eternal in the heavens?

If you have thought of these things, you have acted wisely; and if you have not, think of them now; consult the wise Master Builder, and then, though the old house must come down at last, you will be received into new and everlasting habitations.

BAD TASTE IN LITERATURE.

There is too much truth in the following remarks of a modern English writer, though they are certainly too unqualified in their censure. *All* modern readers and writers have not run into the vicious extreme which he describes, but it must be admitted that too many have, and that the evil is so extensive as to require the efforts of all who value literature for itself, or for its connexion with religion, to apply a remedy:

"Fifty years ago," Sir Egerton Brydges remarks, "the chief literary men did not follow the cry of the mob, but led it. There is but one demand now,—'Be piquant: it is useless to write and print unless you are piquant.' All therefore is sacrificed to piquancy; not only good taste, but solid truth, is sacrificed to piquancy; chaste writers are driven out of the field. The public now, perhaps, read a great deal, but in so confused and immethodical a manner that they retain no impressions; it is like an evanescent stamp upon moist sand. All they learn is to deface what they had once been taught, and to have no opinions at all, except that every one may think after his own fashion, and that all old received principles are narrow, unenlightened prejudices. There is scarcely any good faith in modern writing; all is written on one side, in the spirit of an advocate. The public thus become superficial, vain, conceited, talkative, heartless. They will pay no respect or attention to any author who does not write on their side and echo their own opinions. A teacher they disdain, an adviser they smile at, a contradictor they cover with obloquy."

In accordance with this view are the remarks of an American writer, in particular relation to our own country. This writer, whose article appears in a late No. of the (New-York) Knickerbocker, speaking of the excitement which pervades all classes, professions and trades in our community, (and which he likens in its influence upon mind to the physical effects of the steam engine,) says:

"This excitement enters our language; aye, the very construction of our sentences. Metaphors must not be abstract, but of something that will satisfy the physical and mechanical cravings of the day—something that you can see, touch, handle, fumble over. Sentences must be short—not built in the regular way, for such nobody will read—but in the hop-skip-and-jump, startling style, set off with exclamations and interrogations; for whether you are read or heard, more depends upon the manner than on the sentiments you utter. The dictionaries, in fact, are in a whirl. Words do not mean what they did, before steam power came along. Our very mother tongue is on a rail-road. Our politicians, editors, and lawyers, for example, call each other fools, ragamuffins, scoundrels, liars, when all the time they mean, 'We are a very clever set of fellows.' Such is the reason why every thing is done on the high pressure principle. Every body is for talking. You can't catch a friend long enough to tell him a story. You can hardly get a civil answer from a business man during business hours, unless there is a bargain in the way."

The influence of the press upon religion in the present day is so great, that it comes strictly within our province to urge upon our readers the correction of this bad taste. Let them accustom their minds to sound, serious and instructive reading and reflection, and let them especially be careful in the education of their children. It should never be forgotten that he who can relish only the style described by the writers above quoted, can have no taste for the pure and serious productions of the inspired writers.—*Episcopal Recorder.*

The following extract from the Christian Witness throws light on the state of Missionary operations in the Sandwich Islands.

SANDWICH ISLANDS' MISSION.

Extracts of Letters from the Rev. Mr. Armstrong and wife, stationed at Maui, Sandwich Islands.

Mr. Armstrong, under date of Oct. 20, 1834, says, in regard to the present state of the mission,

"I hardly know how to describe it so as to give you the correct impression. If you have read carefully the last report of our Board, (see Missionary Herald for 1834,) in reference to these islands, you perhaps have as correct an impression, with a few exceptions, as I could give you. The report ought to be printed separately, and circulated extensively, for it is calculated to correct and enlighten the public very much in regard to this people, their improvement, character, &c. When we read such paragraphs as are found in Dr. A.'s sermons, and in the volume you sent me, we are filled with shame and regret, as well as wonder. Would that the worthy authors of those sermons could spend a few weeks in my parish and see things as they are; I feel that the next edition of their valuable discourses would contain no such eloquent and animating accounts of these islanders, or any of the inhabitants of the South Seas. I could conduct them from one small grass hut to another, and from one village of grass huts to another, where they would see men, women and children herding together in filth, nakedness and wretchedness, without the least appearance of improvement or desire for it. This, too, with every facility for living comfortably. Could they also get at their dark minds and hearts they would find there even more to deplore than in their outward circumstances. There has been a great change in the natives generally, and especially among the higher classes of the people, for the better. Perhaps nothing has ever exceeded it in any nation; but then out of 130,000, not over 20,000 can read, (and it is a very easy thing to learn to read the language,) and of these, few can read a book so as to be profited by it. The remaining 110,000 live in darkness, filth and sin, though most of them would receive instruction, if there were any to impart it to them. There are now in all the churches about 750 members. Of these some are high chiefs and many are of the most respectable classes of the common people. A goodly number walk consistently, and give good evidence of being born again; but we have to lament the apathy and want of seriousness in many. Some have fallen into scandalous sins and brought reproach upon the Gospel. Of this number is the young princess. She has been a suspicious character for some time, and now, besides being guilty of intemperance, she lives as the wife of her own brother, the young king, who is now the chief ruler of the natives. These two high chiefs exert an extensive influence, and you can judge of what sort it is. There has been within eighteen months a great decline throughout the islands, in regard to books, schools and public preaching. Congregations of 2500 or 3000 have dwindled down to 1500 or 1000, and some less. Schools taught by native teachers are generally very low, or entirely extinct, and the sale of books is dull. On the island of Oahu, where the king resides, there is no restraint on vice, and consequently intemperance, with all its accompanying evils, prevails extensively. Yet withal, the Sabbath is in some sense observed throughout the islands, and there are a considerable number who are attentive to instruction, and seem to be seeking the way of life. The present state may be unfavorable in appearance rather than in reality, since with the former state of affairs, where religion was popular in all ranks of society, the Church was liable to be filled with hypocrites and self-deceivers, while now the time is approaching when those who bear the name of Christ must take up his cross. We know not what is before us, but so long as the Lord is for us, who can be against us?"—*New-York Evangelist.*

TO EPISCOPALIANS WISHING TO EMIGRATE TO ILLINOIS.

The village of Juliet is situated on the River Des Pleins and also on the Illinois and Michigan Canal route, about 40 miles southwest from Chicago. It was laid out in the month of May last, and about 100 Lots sold in June, at an average of upward of $45 each; there being at that time but one family within three miles. It is in the midst of one of the most fertile regions in the whole western country, and the beauty of the scite is scarcely exceeded any where. This river, unlike most large streams at the west, does not flow its banks, and, consequently, its valley, as well as the surrounding country, is healthy; as much so as the valley of the Hudson or Connecticut. Since the 19th of June last, there have been fifteen houses and three stores built, besides a grist and saw mill and three other saw mills within three miles of the place. There is abundance of water found here for any purpose. The 16th Section of land, which belongs to the township for school purposes, and adjoins the village, was sold in September for $8,800 which is now drawing an interest of ten per cent. Sufficient to support all schools for several years to come.

The proprietors of some lots lately laid off as an addition to the village, propose, and are now ready to deed to the Episcopal Church a scite for a church, equal both in size and value to a little more than two village lots, such as are now selling for $75, upon the condition that a church shall be erected thereon within five years from the 1st of January 1835, costing not less than $1500. And further, that this advertisement or a similar notice be published in some Episcopal paper printed in New-York or New-England at least six months in succession. There are in the village and within a few miles eight communicants, and about a dozen families friends of the Church, who have met once to hear preaching in the village, and it is probable a parish will be formed early in the spring. This advertisement is published for the information of those desirous of emigrating to the Western country.

N. B. There are also Episcopal societies at Chicago, Galena and Peoria in this State.

EARLY YEARS OF BISHOP HOBART.

Just Published, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man." —*Wordsworth.*

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Episcopal Press No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

BISHOP DOANE'S CONSECRATION SERMON.
SECOND EDITION.
FOR SALE,

At the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D. Bishop of the Diocese of Tennessee; by George Washington Doane, D. D. Bishop of the Diocese of New-Jersey."

HENSHAW'S SHERIDAN.

Just received and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

THE USE OF HOLY GARMENTS.

Just published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street, "*The Use of the Holy Garments*," in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

B. Curtis Brown, Print.